

CHRISTIAN SECRETARY.

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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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MISSIONARY INTELLIGENCE.

From the Baptist Missionary Magazine for December,
BURMAH.

JOURNAL OF MR. KINCAID.

Unusual readiness to hear the gospel.—Common
origin of Kakhyens and Karens.—Return from
Mogaung.

Feb. 19, 1837. Spent nearly two hours of the
morning at the governor's house. He is, certainly,
a very kind man, as his conduct towards us
is evidence. All present were attentive, and some
of them, I believe, will not forget what they have
heard, through life. Between forty and fifty per-
sons were present. During the day, more than
100 called at my boat for tracts. In the afternoon,
the governor's lady and her sister sent word they
were intending to call on me, and soon they came
with a train of twenty-five or thirty followers,
mostly girls. I was in a zayat, on the bank of
the river, and had a good many Shyans around
me reading tracts, but they drew back when the
ladies came. They brought me forty eggs and
a variety of eatables, for my journey, and urged
me to tell if I knew of anything that would be
serviceable. They were very anxious for a testa-
ment each, and as I had five left, I could gratify
them. To the testaments I added three tracts
each. They are not more than twenty or twenty-
five years old, can read well, and are intelligent.
They asked many questions about what I had
read and preached, and appeared greatly inter-
ested in the subject. It seemed to me as though
God had prepared their hearts to receive the gos-
pel. Rarely in my life, except once among the
Karens, have I seen such readiness to receive the
word of God. At candle-lighting, called again at
the governor's, as I had promised. Read and ex-
plained as before, and all were attentive.

20. Spent till eight o'clock in visiting different
parts of the town. Had a long conversation
with some Kakhyens, a Shyan acting as inter-
preter. There is something vastly interesting
and affecting in the character and condition of
this people. I am fully convinced they are of the
same race with the Karens. Their language
may be different, but their traditions, their songs,
their dress, their habits, and their vices all point to
one origin. Made my last visit among the Chi-
nese, and drank a cup of tea. They are a plodding,
industrious people, but, in their persons, are as
dirty as Talings and Karens. They are a sin-
gular race, unlike to any other on the globe. In
every place where they are, the same in appear-
ance, in dress, in habit, in every movement—they
are stereotyped. Called on the governor and his
family. Wrote hasty letters to Messrs. Brown
and Cutter, and to Dr. Bayfield, who is now on
the frontiers of Assam. I had anticipated going
through to Sadiya, but as it is only a vast wilder-
ness of scattered tribes of Kakhyens, there is no
object of sufficient importance to be gained, to
warrant the undertaking. Much of the way,
there is not even an obscure path; the traveller
is obliged to feel his way along the bed of moun-
tain streams, climbing over rocks and tremendous
precipices. The governor promised to forward
my letters without delay. I now bade them adieu,
but not till I had repeated many things I had told
them before, of that God who made us, and of
that futurity to which we were all hastening.—
They listened earnestly, and the eyes of some
were filled with tears. These dark, self-satisfied
heathens have heard the gospel of Christ, and the
more they have heard, the more they have flock-
ed around me, and now some of them weep as I
take my leave. It is strange to see a heathen
weep. They have loaded me with favors, and a
dozen or more followed me to the boat, bringing
me various little presents, mostly eatables.

We went down the stream rapidly, and for
several miles I had a picturesque view of the
mountains to the north and east, spotted in every
direction, with long sloping fields sweeping down
their steep sides. And then the houses of these
mountain races are so singular! A solitary
house, containing sixty or one hundred souls, sit-
ting upon the very summit of the mountain, and
nearly every peak, as far as the eye can reach,
crowned with such a dwelling.

At evening reached Tapan, the village where I
staid on the 16th; and preached in the same
zayat to about forty persons. The head-man and
all the people treated me with the utmost kindness.

Mr. Kincaid continued to descend the river with
rapidity, making a very short stay in several
towns and large villages, till the 27th of Feb.,
when, having arrived in the neighborhood of
Sabanao, he fell into the hands of robbers. (See
pp. 69, 70.) He reached Ava, after much peril
and suffering, March 11. On reviewing the oc-
currences of his late tour, Mr. K. makes the fol-
lowing

Reflections on the state and prospects of the
Burman mission.

The prospect of enlightening and saving the
people of this empire, has greatly increased in my
own mind, during my tour north. Not that I
ever doubted its ultimate accomplishment, but ob-
stacles appear less formidable and ways of gain-
ing access to the people less difficult. I may be
too sanguine, 'too much inclined to look on the
bright side'; but after four years' acquaintance
with the government of Ava, and after travelling

the whole length of the empire, visiting almost
every town, and city, and village, on the Irawadi,
from the Martaban gulf to the Himalaya moun-
tains, and forming an acquaintance with many of
the provincial authorities, and learning with some
degree of exactness, the extent, habits, and char-
acter of the various tribes of Burmah, it will be
allowed that I have had at least an opportunity
of forming some idea of what can be done.—
Eight years ago, no one would have supposed it
possible that a missionary could go to Ava, and
for four years preach the gospel publicly, and
baptize believers, and form them into a Christian
church; that, as a teacher of religion, he would
be received kindly into the houses of princes and
noblemen; and that he would be allowed to
travel about in the neighboring towns and villages,
giving books, and preaching to the people. All
this has been done, in the most frank and open
manner. Twenty have been baptized, and formed
into a church. On the Lord's-day, they meet,
and sing, and pray, and hear the gospel preached.
Add to this, a great multitude have heard of God,
and of the Mediator, and have read more or less
of the Holy Scriptures. This, too, has been done
in weakness, and with very insufficient means.
Now, the field is better known—the pre-
judices, vices and habits of the people are better
known. When all these facts are duly consid-
ered, there is much to inspire confidence in the use
of those means which God has appointed for the
conversion of the world. Obstacles there are, and
will be as long as sin and idolatry exist, but they
are not insurmountable, when encountered in the
name and strength of Him who came to destroy
the works of the devil.

To the preceding journal Mr. K. has appended
some remarks concerning the two principal na-
tions, Shyans and Kakhyens, among whom his
tour to the north lay the last 250 miles—nations
'as dissimilar as any two classes of people can
well be, and both, again, altogether unlike the
Burmans.' The attentive reader may have re-
cognized, in the latter of these, the Singphos,
of the Assam mission. They have sometimes been
erroneously classed with Shyans. (See, also, pp.
185, seq., last vol., and p. 295, vol. 16.) Mr.
Bronson, it will be recollected, is designated to
labor among the Singphos.

Shyan Principalities; their extent, population and
language.

The Shyans call themselves Thai (Tai), and
the Burmans and Talings, Mwoon; the Karens
they call Kakhyens; the Chinese they call Ta-
roke. The Shyan population is great, but I have
no means of ascertaining the amount with any
degree of exactness. I have taken great pains
to arrive at something more than conjecture—the
result I will here give. There are three prin-
cipalities that pay a nominal allegiance to the
king of Siam, and five to the emperor of China;
two are independent, and nine are tributary to the
king of Ava. Besides these, there are five Shyan
provinces, governed by officers appointed by the
court of Ava; they are Monheim Bamau,
Mogaung, and two others on the Khyen-dwen
river, between Mogaung on the northeast, and
the little kingdom of Kathay on the west. Here
are nineteen principalities and five provinces, ex-
tending from the great Cambodia river on the east,
to within 150 miles of Ava on the west, and
thence along the borders of China north as far as
Mogaung, and extending to within 100 miles of
Ava north; then, taking a sweep round to the
west of Ava, their population extends along down
the Khyen-dwen river to the borders of Kathay,
and, formerly, to the foot of the Arracan moun-
tains. I have endeavored to ascertain the popu-
lation of each principality, and each province;
and, after comparing the statements of Shyan
princes, Shyan merchants, Burman officers and
Burman merchants, together with the judicious
information of Col. Burney, who has resided eight
years in Ava, I have come to the conclusion that
there are about eight millions of Shyans. All
these people speak the same language, and have
the same written character, with the exception of
two principalities, the Paloung and the Yien;
and these are not radically different. The Pa-
loungs and Yiens read Shyan, and I believe the
greater part of them speak it. Thus we have
eight millions who read and speak one language.
Their language is monosyllabic, and partakes
largely of nasal sounds. Their alphabet is an
improvement on the Burman, as it adopts only
the useful consonants. They have twelve vowels,
which are rarely ever used; certain points or
marks are attached to the consonants, to make
the vowel sounds. Their alphabet, in form, hardly
varies from the Burman.

Kakhyens; their localities, number and names.—
Preparation for the Gospel.

I have noticed, in my journal, only a few of the
interviews I have had with this people, and only
a small part of the information I gained relative
to their numbers, their manners, and their politi-
cal relations. The result of all my inquiries is,
that Kakhyen is only another name for the Ka-
rens. All these mountain tribes, through the
whole extent of the Shyan country, and still
north into Tibet, are called Kakhyens, except in
the Hukong valley, between Mogaung and Asam,
where they are called Thing-bau Kakhyen. The
whole mountain country between Mogaung and
Kathay is inhabited by the same people. Around
the Martaban gulf, from Mergui to Bassein, and
thence inland as far as the Burman population
has ever extended, the mountain tribes are called
Karens. Between Rangoon and Toung Oo, and
between Toung Oo and Ava, they are very nume-
rous, as also between Toung Oo and Monay, a
Shyan city about 250 miles east of Ava. There
are some tribes scattered along between Burmah
and the Shyan states, called Karen-nee, and these
extend as far east as Zimmay (Zenme.) These
are less civilized than those who live in the vicin-
ity of Burman towns. Some have erroneously
considered them as belonging to the Shyan family.
Their language and every thing else pertaining
to them is Karen. Karen-nee signifies red Karen,
and they are so called because their clothes are
mostly of a brownish red color.

In addition to this, the south-east part of Thi-
bet is inhabited by Kakhyens; at least, I have
reason to believe so, as the Shyans who live in
the most northern part of Burmah and adjoining
Tibet, call the country 'the Kakhyen country'.
It will be seen, then, that these mountain tribes
are scattered over a vast extent of country, and
their population I make to be about five millions.
It will require too much space to mention the
particulars by which I arrive at this conclusion.
At another time, if necessary, this can be done.

The Kakhyens, Thing-bau Kakhyens, Ka-
rens, and Karen-nees, are only so many different
names of the same people. Scattered as they are
amidst idolaters, they have remained a distinct
people. From age to age, they have resisted
idolatry, and all its imposing forms. In oral songs
they have kept alive the remembrance of ancient
prosperity, and inspired hopes of some unintelligi-
ble happiness hereafter. It is an interesting fact,
that they have some idea of a Supreme Being,
and have a tradition that the book of God will be
given to them. Perhaps this is the reason they
have been kept from the deadening influence of
idolatry. They appear to be prepared for the re-
ception of that gospel which brings life and im-
mortality to light. All that I know of their tra-
ditions, and all that I have seen of their habits,
go to convince me that their conversion will be
rapid, according as they can be brought into con-
tact with the word of God. The press which
the Board has placed in Tavoy, is exclusively de-
voted to the good of this race; two or three more
will probably be needed before long. That will
be a blessed day, when the north, and east, and
west of Ava, and the whole frontier of Burmah
bordering upon China, where this interesting peo-
ple chiefly abound, shall be visited with the same
instrumentality which is now in operation in the
Provinces. If we are faithful to our trust, these
five millions will get their books through the
medium of the Christian press, and consequently
will never be idolaters. Now, they are enveloped
in darkness, like a benighted traveller in some
lonely desert. Their readiness to hear of the
'Eternal God,' and listen to his word, admonish-
es us to hasten to their assistance; that their
mountains and their hills may rejoice; that they
may sing, 'How beautiful are the feet of him that
bringeth good tidings, that publisheth peace.'

I may never be permitted to travel so far among
Shyans and Kakhyens again; but I can never
cease to feel thankful, that I have seen them, and
have learned something of their numbers and
character, and to several thousands have had
the privilege of proclaiming the words of eternal
life. Should a kind Providence so direct, I hope
to see them again and again, and to see a light
kindled up among them as far north as Bamau.

P. S. Having been assured by the Shyans
on the Irawadi, seventy miles above Bamau, that
Thibet adjoining Burmah was the Kakhyen
country, and having fully satisfied myself that
Kakhyen was only another name for the Karens,
it has just occurred to me, that perhaps in Malte
Brun's account of Thibet, I might find something
about the mountain tribes there. To my surprise,
I find a quotation from Marco Polo on this very
subject. He travelled through these countries in
the 13th century. He says, 'Thus the country
of Coridi is the south-east point of Thibet, and
perhaps the country of the nation of the Kariains
(Karens), which is spread over Ava.' I have
quoted this, because it corroborates the testimony
of the Shyans.

I wish also to remark, that the tribes between
Mogaung and Upper Asam are called by the
English, Singphos, though in my journal I have
followed the Burmans and Shyans, who call
them Thing-bau, and sometimes Thing-bau Ka-
khyens, because they are really Kakhyens.

From a late publication of the American Tract Soc.
MODES OF SLANDER.

When the celebrated Bernard was about to
die, he declared that there were three things for
which he would render thanks to God, one of
which was, 'that he had never willingly slan-
dered another, and if any one had fallen, he had hid-
den it as much as possible.' It would be well for
religion, and happy for the world, if every pro-
fessed Christian were able, at the close of life, to
bear a similar testimony. How much hatred and
strife would be prevented. How many of the of-
fences which disturb the Church would be fore-
ver unknown.

Slander often consists merely in signs or sig-
nificant actions. There may be calumny in an
expression of the countenance; in a hint or inu-
endo; in an altered course of conduct; in not
doing what you have been wont to do, staying
away from a neighbor's house, or withholding
some accustomed civility. You may both give
pain to the heart of your brother, and awaken
strong prejudice against him, by a lofty air, a nod
of the head, a turning out of the way, a glance
of the eye, a shrug, a smile, or a frown. This meth-
od of slandering, the Psalmist appears to have
depreciated, when he prayed, 'Let not them that
are mine enemies wrongfully rejoice over me,
neither let them wink with the eye that hate me
without a cause. You may avoid committing
yourself by words which might be quoted to your
disadvantage, and perhaps subject you to the dis-
cipline of the Church, and yet slander your brother
grievously in the sight of God. You may in-
sult more to his injury by a mysterious or dis-
trustful look, or by silence when you ought to
speak, than you could have done in a prolonged
conversation. Nay, you may be aware of this,
and it may be your purpose to convey by signs
more than you dare express in words.

Another covert method of slander is by listen-
ing to the calumnies of others without expressing
your disapprobation. 'There are,' says one, 'not
only slanderous threats, but slanderous cars also,
not only wicked inventions, which engender and
brood lies, but wicked assents, which hatch and
foster them.' It was a maxim of the Emperor
Domitian, that such as give ear to slanders, are
worse than slanderers themselves. No retailer
of scandal ever tells his story without watching

to discover either in your countenance or re-
marks, how you receive it. Hence it is often in
your power to arrest it before it proceeds any
further. In many cases it may be done simply by
a look of disapprobation, and surely ought to be
done at whatever sacrifice. 'The north wind,'
says Solomon, 'driveth away rain, so doth an an-
gry countenance, a back-biting tongue.' Austin,
it is said, had an inscription on his table, the im-
port of which was, that no one should ever have
a seat there who would be guilty of detraction.

Again, if you may incur this guilt by listening
to the calumnies of others, much more may you
do it by repeating them. Your sin in this way
may be greater than the original offence. Your
station may be more prominent, and your means
of rendering a false report injurious, far greater.
It may originate, perhaps, with a discarded and
angry servant, whom few or no one would be-
lieve. But when taken up by you and reported,
it goes out endorsed with your authority; and for
the mischief which result from it, you are justly
responsible. 'Where no wood is,' says the wise
man, 'the fire goeth out; so where there is no
tale-bearer, the strife ceaseth.'

Nor does it certainly palliate your guilt, that
you report it with an air of regret; you 'hope it
is not so'; you 'do not tell it for truth'; 'it is
only what you have heard.' This may be but a
device to shield your own reputation, while you
hurl a poisoned arrow at your brother's.

Nor does it render you less criminal, that the
malignant tale be substantially true. By the
canons of Christ, it is lawful to speak evil of no
man. And it is no less slanderous in his sight
to proclaim your brother's faults injuriously and
uncalled for, than to charge him with faults of
which he is not guilty. It is not enough that
you speak the truth of others; you are required
to speak it 'in love.'

An adroit method of some for propagating cal-
umny, is by asking questions. 'Have you heard,'
say they, of this or that fault in one whom it
is their purpose to malign? 'Is it true,' that he
has done this or that? Their design in making
these inquiries is malevolent, and so far slan-
derous. They wish to originate a train of thought,
to the injury of the person of whom they speak;
to give a hint which shall awaken curiosity, and
occasion further inquiry. It is a base method
employed for drawing out and making public
through the agency of another, what they are
afraid or ashamed to be considered the authors of
themselves.

Akin to this cowardly expedient, is that of be-
stowing hypocritical praise. You commend a man,
perhaps in the presence of a known enemy, for
qualities to which his pretensions are very doubt-
ful. You extol, it may be, his benevolence and
liberality, before those you know will not believe
you, and who will be prompted by your insidi-
ous praise to speak of his parsimony. How often
is this done for no other purpose than to elicit ex-
pressions of dislike in the hearing of others, at
once to injure another in their opinion, and gratify
the enmity of one's own heart.

THE PASSAGE OF THE RED SEA.—There is an
obvious succession in the divine commands of Mo-
ses. The first is only to 'stretch out his rod
over the Red Sea, that the Israelites may pass on
dry ground.' The enemy's attack, in the interval,
is baffled and bewildered by the preternatural
darkness which envelops them. But all is
provided for with the same consummate circum-
spection. Even the passage of the Israelites by
night, may have been a precaution against their
habitual fears. They follow through the sea-bed
unappalled by those natural terrors of the transit,
from which they might have shrunk in the light
of day. The same obscurity which precludes
the fears of the Israelites, also precludes the cau-
tion of the Egyptians. The movement of so
vast a multitude could not have been unheard in
the Egyptian camp. They instantly follow the
sound, and are led in the track of the retreating
nation. But perplexed by the solid darkness of
the cloud, and evidently retarded by the slow
movement of their chariots, 'for they drove
them heavily,' they labor during the night along
the channel of the sea, without being able to
reach the Israelites.

At length the watch is come: the whole body
of the Israelites have reached the shore; the
whole body of the Egyptians have poured into
the same bed. The cloud rises, and the entire
scene (and surely none more anxious, strange and
magnificent, ever lay beneath the human eye),
opens to Moses and to Israel: the watery moun-
tains, the solemn and terrible valley, the long ar-
ray of the Egyptian squadrons, glittering round
the king; the whole pomp of war, contrasted
with the awfulness of nature under the very im-
press of miracle. Still Moses awaits the divine
will; probably to the last moment unconscious
of the means by which it was to be fulfilled.—
The blow does not yet fall; the arrogance of the
king and his host is to be humbled to the acknow-
ledgement before they die, that there is no strength
in war against the chosen people. At last, they
cry out that 'the Lord fighteth for Israel.'—
They turn in despair. The command is now given:
'And the Lord said unto Moses, stretch out
thine hand over the sea, that the waters may come
again upon the Egyptians.' The destruction
was total; 'and the waters returned and covered
the chariots and the horsemen, and all the host
of Pharaoh, that came into the sea after them.'
There remained not so much as one of them.—
The direct result of the miracle in the chosen
people was a change of the national heart—from
doubt, mutiny, and despair, to faith, obedience,
and joy. 'And Israel saw that great work which
the Lord did upon the Egyptians, and the people
feared the Lord, and believed the Lord, and his
servant Moses.' The mere narration of this
mighty miracle is evidence that it was Divine.—
The simplicity of the means, contrasted with the
variety of the objects, the completeness of their
accomplishment, and the suitability of both to
the true idea of the Deity, as protector and fur-
nisher, place it as much beyond the conception as
the execution of human powers.—Crosby.

BAPTISTS IN KENTUCKY.—We have received
the minutes of 25 Associations in the General
Union of Baptists in Kentucky. In these Asso-
ciations there are 407 churches, 209 ordained and
licensed ministers, 6,096 baptized the last associa-
tional year, total number of members 35,821.—
There remain 10 other United Baptist Asso-
ciations whose minutes of this year we have not re-
ceived. The number of their members at the
last dates, about one year ago, was 6,202, mak-
ing the whole number of United Baptists in
Kentucky 44,023. Besides these, there are three
Associations that do not belong to the Union, the
Licking Association of Particular Baptists, of
940 members, and the Nolynn and South Ken-
tucky Associations of Separate Baptists, num-
bering together about 2,000 members; so that all
those called by the name of Baptists in this State
amount to about 46,963. If to these we add the
Reformers, (many of whom are good Christians,
and ought to return to the Baptist church from
which they have wandered,) who are supposed
to number between 6,000 and 8,000, (say the
highest number,) and then we have 54,963 pro-
fessed Christians in Kentucky who hold that nothing
but immersion is baptism.

Since the dates of the minutes before us several
thousand have been added to these Associa-
tions; so that we have no hesitation in saying
that at least 10,000 have been added by baptism
to the United Baptist churches in Kentucky with-
in the last twelve months. Nor do we hesitate to
say that, during the same period, not less than
15,000 (far the greater proportion of all that have
professed hope in Jesus) have gone down into the
water with Baptist, Methodist, Cumberland Pres-
byterian, and Reformed ministers, and been bap-
tized. The age of sprinkling, or, (to speak in
Greek,) of *ranism*, in Kentucky, is passing away
with meteor speed, and the signs of the times un-
equivocally indicate a speedy return to the pri-
mative order of things.—Baptist Banner.

OLD SCHOOL 'LARNING'.—Mr. William Hays,
of Weakley county, Tennessee, in the 'Old Bap-
tist Banner,' offers the following potent, learned,
and lucid objection to benevolent effort:

'I am certainly glad of the alternative of your
paper, as I think it will be of benefit to some of
us Old School Baptists in the west, where the
floodgates of iniquity and Arminianism are open;
and the hideous roar of the lion of the tribe of
serpents is heard; together with the missionary
ecclat which is so clearly adverse to the gospel
and church of God; and whose operations have
been simultaneous since their model was set up
at Mill Creek in this State. But modernism, these
days, especially in theology, has become most
desirable with many, notwithstanding the opposi-
tion to such things so fully and clearly developed
in the book of God, according to my understand-
ing; as such, I am opposed to any, and all such
errors, for the following reason: Phantasm is not
to be depended on in matters of indemnity, though
preponderance of authority may. Be assured
we are the people whom God has commanded
'earnestly to contend for the faith once delivered
unto the saints'; and if so, we should oppose
every other, whether Pagan, Mahometan, Arme-
nian or modern—or in other words we should op-
pose the modern speculations of the day, which
are wholly contrary to the word of God. And if
the present mission faith has any authority in the
book of God for its rise and progress, I have it yet
to find. Hence they must have gone out from
us, because they were not of us; for if they had
been of us, they would have continued with us,'
&c.

The above is a *poor* and defies an answer.—
Against the sweeping position that 'phantasm is
not to be depended on in matters of indemnity,
though preponderance of authority may,' all oppo-
sition must fall.—Baptist Banner.

NEVER BEGIN A THING UNTIL YOU HAVE WELL
CONSIDERED THE END.—We find in the St. John
Two-penny Magazine the following instructive
story:—

'As an Eastern Prince was riding with his
courtiers, a beggar presented himself and offered,
for a hundred pieces of gold, to give his Majesty a
valuable piece of advice. The King commanded
the sum to be presented to him, and received in re-
turn the maxim above mentioned. The courtiers
were exceedingly indignant at what they considered
a barefaced imposition, and desired permission
to chastise the beggar on the spot. But the King
declared himself well satisfied with his purchase,
and ordered the sentence to be engraved on all
his gold and silver plate. Some time after a con-
spiracy was entered into for the purpose of de-
stroying the Prince; and, as he was at that time
indisposed, his surgeon was bribed to dispatch
him with a poisoned lancet. Accordingly, on
being called to bleed his Majesty, he prepared to
accomplish his design; but happening to cast his
eyes on the sentence inscribed on the silver basin
which an attendant held, he was seized with re-
morse, dropped the fatal instrument, and prostra-
ting himself before his injured master, confessed
his crime, and named the instigators of his hor-
rid purpose. The King, turning to his courtiers,
said, "now I hope you will confess, that a piece
of advice productive of so important a conse-
quence was cheaply purchased at a hundred
pieces of gold."

How many disastrous events, how many heart-
rending catastrophes would be avoided, were our
undertakings well considered at the beginning!
were the probable consequences deliberately
weighed, and sage advice attended to! Rashness
is more peculiarly the error of the young, and
many a life is spent in misery and bitter repining,
because due deliberation was not used at its out-
set, and proper precautions were not taken to
avoid the rocks and quicksands which abound in
the ocean of existence.'

We all get wrong the moment that we forget
that this world is not our rest. Midnight is not
a more effectual shroud for the landscape, than
unbelief for Divine things, when it interposes be-
tween them and our souls.

CALCULATIONS—DUTIES.

In all-calculating Yankeeism, perhaps there may be found, if you examine thoroughly, here and there a man to whom it would be of some use to preach about the balance of happiness between this world and the next. It is said that a gentleman of much respectability once decided, to his own satisfaction, a theological question, by making out an account current thus,

Dr. DOCTRINE OF THE TRINITY. Cr. —arranging on this side and that, as he judged right, all the texts in the Bible that seemed to him to relate to it. On counting up, when the work was done, he found 'a large balance'—no matter where. So there may be men so constituted and of such habits, that 'a large balance' of happiness in favor of religion would arrest their attention and lead them to something nearer the conscience. But in general, we apprehend that such preaching is of little use, and ought to be very lightly regarded by a minister of the gospel, in comparison with that which touches the conscience directly.

Happiness, in the gross conception generally formed of it, is composed of elements that are quite common. It is of a kind with ten thousand temporal enjoyments of every day. The 'inheritance of the saints' is degraded by being conceived of as akin to these, or by being brought into comparison with them. When you address an impenitent man about the balance of happiness—although your argument may be conclusive and prove him to be exceedingly foolish in his choice—yet to his conception, you present before him, at best, but commodities of the same kind; you call into action only his trafficking faculties, when you call upon him to decide between them; and as you present it, it is only an error of judgment if he happens to decide, or an error of carelessness if he happens to go wrong. At most you come at the conscience indirectly; and instead of waking that at once by a trumpet of God, you are in danger of lulling it into a death-sleep by defrauding it of its appropriate exercise. You take a subject that belongs to the conscience first and of right, before the judgment, as if that were the proper tribunal. And it is dangerous for a man to be in the habit of treating subjects, considered in relation to his own soul, in that way.

Again, such representations are in danger of teaching falsehood in regard to a most momentous point. It is not true that 'happiness' is 'our being's end and aim.' Legitimately it is only an accident of duty; and the desire of it only an appetite, instinct, or impulse—a means, an agency, designed by our Creator to help onward towards perfection. Excellence is 'our being's end and aim.' By that, God is glorified. The path to it is one of duty; and if God has strewn the path towards it and in it, with all delightful fruits and sweet odors, it is not surely that we may fix our hearts on these as our chief good. The 'end and aim' of our being should be held up as something that we are to become, rather than as what we are to enjoy. The command of duty, written in lines of heavenly brightness, should eclipse the allurements of interest. The preaching about happiness of which we speak, tends to reverse this; and to encourage the pernicious habit of contemplating enjoyment more than duty.

We would not—we dare not, condemn all appeals to the desire of happiness. They occur in the Bible. The *folly* as well as the wickedness of refusing the offers of life, is urged; and it is proper for the minister of the Gospel, and for Christians, in private exhortation, to do the same. Our caution is, not to dwell upon them, or rely upon them. They are to be used, as it seems to us, only or chiefly for the purpose of preparation, to gain a hearing for truths that take strong hold on the conscience.—*Vi. Chronicle.*

SANDWICH ISLANDS.

Letters have been received from Honolulu, bearing dates as late as April 26th, 1838. Mr. and Mrs. Richards arrived at this port in the barque Suffolk on the 27th of March, after a passage of 139 days.

Respecting the spirit of religious inquiry and hopeful turning to God which, as stated in the last number and on a previous page of this, seemed two months earlier to be prevailing at all the islands, Mr. Bingham, writing on the 26th of April, remarks—

The Lord has condescended to bless the preaching of the gospel by your missionaries here to an unusual degree, and we are all ready, with united voice, to glorify God for his goodness, and for his wonderful works among the Sandwich Islanders, by the power of his word and Spirit, manifested freely at all the stations at the present time, and wherever the truth is proclaimed. To our latest breath, and to eternity, there will be occasion to remember this year of the right hand of the Most High. The Spirit of God is shown down upon the whole extent of the Sandwich Islands; and those of us who have seemed to think that the gospel could hardly gain a lodgment in the hearts of this people, because of their alleged stupidity or ignorance, or want of conscience, are now constrained to admit that they can be as easily affected by the word and Spirit of God as any class of men with whom we have been acquainted. About 500 have been recently selected on this island (Oahu) for admission to the church, and in part admitted; and on Hawaii nearly 3,000 have been admitted within the last year. There may be much chaff and many tares in this mass—many who, on trial, may be found to need to be converted lest they perish; yet, we trust, Christ has a precious seed among them, a chosen flock, redeemed by his precious blood, who hear his voice, and shall never be plucked out of his hand.

I have preached the last four days seven times, travelling in this district twenty-five miles, the first and the last time to the regular congregation here, very large; and once standing on the threshold of Mr. Smith's large school-house, and addressing a congregation twice as large as could be accommodated within. A mother and a daughter came last Sabbath twelve miles to hear me, and returned home the next day. The next day when I visited their place and preached, the little girl came to me after the services were ended, and said she had forsaken her sins and now chose the Lord. Last evening a man and his wife came here from that place, where there has been little attention heretofore given to reli-

gion, both professing to have chosen the Lord recently. The woman has come often lately, and I have some hope that she is a true convert.—She seems humble, tractable, and grateful; and says, with every appearance of sincerity, that she does repent and believe on Christ, and desires to serve him faithfully. This is one example out of hundreds under my own eye. The protracted meeting here about the time of Nahiananu's funeral, appears to have been crowned with many fruits; and a meeting held here the commencement of the present year, promises to turn out a still richer harvest. We ought to expect the gospel, "the power and wisdom of God," to produce great and happy effects when it is proclaimed in its naked simplicity. In these effects we rejoice.—*Missionary Herald, for December.*

MISSIONARY PATRIOTISM.

BY OCTAVIUS WINSLOW.

It is recorded of our blessed Lord, that his first overtures of redeeming mercy were to his own countrymen. "He came to his own." The same principle thus exemplified and hallowed by the Redeemer, is urged by the Apostle, in one of his epistles—"If any man provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel." Who will, after pondering these passages, deny that true patriotism is inconsistent with the principles of Christianity? We allude not to that spurious species of patriotism, so called by the world, in its abuse of proper names, which would impel one nation, reckless of all rights and privileges not its own, to subject by a superior force another nation to its obedience and authority—or, which would invade the liberties and the happiness of a less powerful portion of a community, quenching in its lust for gain, all the sweetest and most philanthropic feelings of our nature, and trampling on the dearest and most sacred rights of humanity, for the sake of its own support. This is not true patriotism. On such a principle, Christianity frowns. It proclaims that of one blood God hath made all the nations of the earth. That the angel flying in the midst of heaven with the everlasting gospel, proclaims 'a common salvation,' free as the air fanned by his wings. It unites in one bond of brotherhood, and blends in harmony the whole family of man; and they who receive its testimony, whether Greek or Jew, circumcised or uncircumcised, Barbarian, Scythian, bond or free, are all one in Christ Jesus, and Christ is all, and in all. Christianity, like the sun in the firmament, is for the human race. And wherever there dwells a nation, a people, or a community, on whom it has never shone, and to whom it has never been proclaimed, it is our solemn and paramount duty instantly to send it. There is a degree of moral sublimity in the thought of an American divine which has been rarely surpassed.—If, said he, 'there were but one soul destitute of the gospel, and that soul were at the very extreme of the earth, it would be worth while for all the people in America, did no stronger obligation detain them at home, forthwith to embark, and search out that soul, and carry to him the glorious gospel of the blessed God for his salvation.'

From the N. Y. Evangelist.

HOLINESS.

This principle, that holiness ought to be loved in view of all the reasons assigned, must therefore be ranked as an eternal element of the divine law. Imbedded amidst the eternal interests and relations of the universe—wrought in the very consciousness of every moral agent—seated amidst the energies of the eternal God, its fortress and its throne—it will exist, and be enforced forever more.

How sublime will its operation be, amid the varied and increasing developments of Jehovah's eternal plan! As created beings shall increase in knowledge, how will this principle of moral obligation rise! The relations of the universe being more clearly understood; the immensity of its interests being more adequately comprehended; the transparent beauty of holiness being exhibited in the brilliancy of inconceivable glory, and the deformity of sin disclosed in the contrast, beyond all present imagination; this great obligation will invest itself with all the majesty of these impressions, and guide the intellect, and sway the affections of the thrilling and expanding creation, through interminable ages.

Nor doth the majesty of this principle, in its obligation, surpass the sweetness of its prevalence among the holy and the heavenly. In that state of blessedness, where all the truly benevolent shall be gathered, we shall behold its benign ascendancy. There innumerable minds will associate, forever progressing in knowledge, forever confirmed in the exercise of perfect holiness, and forever learning new modes of expression, by which the intensity of its fervor shall enjoy its "blessed outpourings." Who can tell how sweet shall be their delight in each other? Who can tell the bliss of those high exchanges of mutual respect, and unexpressed affection? Who can reason into present apprehension the effulgence of that moral glory? There the corresponding hatred of sin will operate to give more vehement energy to the love of holiness. There, lifting its gaze above all created intelligences, the benevolent mind shall repose and luxuriate amidst the moral perfections of God. There, the Eternal Father shall meet with joy these filial aspirings of his saints, and trace in all their graces the beauty of his own perfections, and the glorious product of his own benevolence.

FRUITS OF INFIDELITY.—The following distressing scene is related in the report of the visiting committee of the N. Y. Moral Reform Society.

"To-day, after calling on a family in — street, I was led to visit others in several large dwellings near by. In one of them, after conversing with a pious mother, I was shown into a sick room where her daughter (a merchant's wife and the mother of 5 children,) was lying in the last stage of consumption. As I entered the room and observed her emaciated form and death-like countenance, the promptings of sympathy led me to speak to her precious soul. At this she uttered a shriek, and gave such a look as language cannot describe. She was too low to speak—but her mother understanding that she wished me to leave her presence, besought her

earnestly to hear me talk a few moments about her immortal interests. With an agonized countenance she listened, while I rehearsed the case of the rich man and Lazarus, and warned her with all possible tenderness now to make her peace with God. Again she shrieked in wild despair, and motioned towards the door, as if desirous I should depart. As I left the room, the mother followed, and informed me with tearful eyes that the state of mind manifested by her unhappy daughter, was the result of *Fanny Wright's Lectures*. First, her husband's mind was poisoned, then hers, and now, as death approaches, she has no support, and there seemed to be such "a fearful looking for of judgment," that a bare allusion to it was almost insupportable. Poor dying woman! she had like the rich man, enjoyed her good things, but they are now her source of consolation. How many who, like her, have listened to the vain sophisms and corrupting principles of this heroine of infidelity, will find too late, that they have believed for Eternity, but "believed a lie."

HINTS CONCERNING SMALL CHILDREN.—A few months ago, the teacher of a district school in a country village, complained that the little children, (many of whom were sent to his school to keep out of the way,) greatly interrupted his discipline and instruction.

To the eye of a visitor they indeed presented a painful spectacle, being left entirely to themselves, with nothing to do which they could understand, and seated on benches so high that they feared a fall, and not unfrequently got one. The weakest were often crowded, or otherwise oppressed and irritated, by the strongest; and their complaints and cries sometimes mixed with laughter, confused the master, diverted the attention of the other children, and displeased the spectator.

A few weeks afterwards, at another call, the visitor found four of the low benches placed in one corner of the room, and all the small children seated on them, some with slates and pencils. Their little feet rested on the floor, they could lean back when weary, and every fifteen or twenty minutes the teacher, or one of his most trustworthy and capable elder pupils, gave words of command, or some other signal, and they rose, clapped their hands, faced to the right and left, and made various motions in imitation of him.—They then would sing some little hymn or song they had learnt; and afterwards repeat the addition or multiplication table all together, or hear a story read about the cow, lion, eagle, or some other object, while a picture of it was held up before them. The teacher said that he had derived indescribable relief from this change of his school; and that after the first few days, the other scholars were not disturbed by the exercises.—*Conn. Common School Journal.*

PASTORAL VISITS.—All ministers who have any just conceptions of the duties growing out of their responsible stations, acknowledge the importance of visiting the different members of their flocks as often as may be compatible with the claims upon their time. But is there generally amongst church members a disposition to appreciate the many kinds of labor which a minister is called to perform, and the amount of time and strength of body and mind thus required? Facts prove that something like mathematical demonstration is necessary, to convince some persons of their extreme unreasonableness in the number of visits which they call upon their ministers to make them in the course of a year. Let us see what a little arithmetic will show. Every settled minister ought to spend at least one third of his time in his study, or he must shift from place to place continually. Then to enjoy health, he must work at manual labor three hours every day. Then he will be likely to be called out of town to ordinations, dedications, associations, quarterly meetings, protracted meetings, &c. equal to one day out of the week the year round. Monday he is not expected nor desired to visit his people, for it is *washing day*; and besides, he is often unable to do any thing. Saturdays none expect to see him abroad, for every body knows he ought to be preparing for the Sabbath. Then he has funerals, marriages, &c., to attend. Then he must receive company at his own house equal to every other day. Now, we ask, if it is reasonable, nay just, to complain because he is not seen every few weeks at the house of each member of his Church? Brethren, look at these things, and think of them.—*Eastern Baptist.*

FROM INDIA.—East India journals to the end of June, have been received. At Jeppoor the cholera was carrying off between 200 and 300 persons daily. Horul, Bhurupoor, Tyjara, and the surrounding country. Two shocks of an earthquake were felt at Horul on the 26th of June.

The Madras Herald of the 20th says—"A scorching land wind set in here on Friday, and has continued to blow ever since with the most suffocating strength. We understand it resembles in force and heat the land wind of 1836, during the prevalence of which some dreadful accidents happened in the town. The whole of Cutwall bazaar, with property of the value of 15,000 rupees, was destroyed by fire, and several other conflagrations followed, originating in the incautious habits of the natives in cooking their meat under sheds, or in thatched huts."—*Boston Recorder.*

THE COVETOUS MAN.—If you should see a man that had a large pond of water, yet living in continual thirst, not suffering himself to drink half a draught, for fear of lessening his pond; if you should see him wasting his time and strength, in fetching more water to his pond, always thirsty, yet always carrying a bucket of water in his hand, watching early and late to catch the drops of rain, gazing after every cloud, and running greedily into every mire and mud, in hopes of water, and always studying how to make every ditch empty itself into his pond. If you should see him grow gray in these anxious labors, and at last end a careful, thirsty life, by falling into his own pond, would you not say that such a one was not only the author of all his own disquiet, but was foolish enough to be reckoned among madmen? But foolish and absurd as this character is, it does not represent half the follies and absurd disquiet of the covetous man.—*Law.*

GROWTH IN GRACE.—"I read of your growth in grace with the highest pleasure, and no one stronger proof of it can you give, than watchfulness against evil speaking. This is a remarkable scripture, 'If any man offend not in word, the same is a perfect man, and able to bridle the whole body.' I am sure of two things respecting myself, and my own experience—that I have such a load of guilt on this account alone, that if there was not of the blood of Christ for my propitiation, I must perish forever; and that in proportion as my unruly member, the tongue, is tamed, I enjoy the heart-reviving presence and peace of God. And no wonder it is so; since by evil speaking, though it is true, when no good purpose is immediately to be answered, the following hateful tempers are found to rule the heart: 1. Want of regard to the high and loving authority of God, who has positively forbidden it. 2. Want of brotherly love and charity, which would be grieved for the offences we know any one living in the commission of. 3. Want of humility in our hearts, which would teach us that we are vile, too vile ourselves, to complain of others, and dwell on their faults."—*Venn's Letters.*

RELIGION.—"He is a bad citizen," said Napoleon, "who undermines the religious faith of his country. All religions may not, perhaps, be substantially good; but certain it is that all come in aid of the government power, and are the essential basis of morality. In the absence of religion, I can discover no inducement to be virtuous. I desire to live and die in mine; nothing is more painful to me than the hideous spectacle of an old man dying like a dog."

Rev. Mr. Mahan, of Ohio, who was indicted by the Grand Jury of Mason county, Ky., on a charge of having assisted in the escape of slaves from their masters, and who being demanded by the Governor of Kentucky, was delivered up by the Governor of Ohio, has been tried by the Circuit Court of said county, and acquitted.

Dr. Barney says, that when he was young, his venerable teacher gave him a lesson which made a deep impression, and which he endeavored to profit by: Never go to bed at night, he said, till you know something which you did not know in the morning.

REVIVALS.

SALEM, COLUMBIA CO. O., Nov. 22, 1838.

Dear Brother Cole—

As you have published in the Cross and Journal, some account of the revival at Clear-fork of Willis Creek, you will please to give the following statement a place in your columns:

The Zoar Association met at Clear-fork, on Saturday, 8th of September, and closed the business of the session on Monday 10th.

On Monday, six willing converts were baptized by brother G. I. Miles; and, being fully convinced that it was our duty to protract the meeting, I notified the congregation that the meeting would be continued on Tuesday, and it was continued till Friday afternoon. And the blessing that attended our efforts is acknowledged as a strong proof of divine approbation, even by many of those who formerly stood in the anti-effort ranks.

The assisting ministering brethren all left on Monday and Tuesday, except R. H. Sedwick and Wm. Mears.

On Tuesday, there were three baptized by brother Sedwick; on Wednesday, nine by brethren Sedwick and Mears; on Thursday, brother Sedwick baptized one; and at the close of the meeting on Friday, I baptized two;—in all, during the meeting, twenty-one. Eighteen of this number have united with this Church. The other three reside in the bounds of other churches. I have baptized four in this church since that memorable meeting; and so the addition to the Clear-fork Church since the Association is twenty-two. And that the Lord may give this branch of his Zion a large increase of such as shall be saved with an everlasting salvation, is the prayer of your unworthy but affectionate brother in the bonds of the Gospel of Christ.

WM. STONE.

REVIVAL.—Our esteemed brother, Daniel S. Colgan, writes from Columbia, Kentucky, under date of the 5th inst. the following pleasing intelligence:

"Brother Milliken and myself left Bowling Green on the 24th ult., and on the 25th visited Elder Ralph Petty, in Warren county. We found him in bad health. By his request and urged by the favorable indications around us, we determined to hold a meeting in the neighborhood. At the first interview there were evident indications that the Lord was with us. We continued our meeting until the 1st inst. It was a season of deep and abiding interest. The saints of the Lord were revived. Twenty-one persons professed love in Christ, among whom were a son and a daughter of brother Petty, and one man about seventy-four years old. Oh, the Lord is good! and may we ever be thankful for his goodness. You may expect to hear from me again in a short time."—*Baptist Banner.*

REVIVAL IN DANVILLE.—An interesting revival of religion is now progressing in the Baptist and Freewill Baptist churches in Danville. We have just returned (Thursday evening, Nov. 29,) from an interesting visit among this people, where we have seen the rich displays of God's free and sovereign grace in the conversion of sinners. May his name have all the praise. There was a prospect of a general work when we left, which was evinced by a remarkable seriousness upon the minds of the people. May the Redeemer speed its progress.

We learn also, that an interesting revival has just commenced in Litchfield, Me. Further particulars respecting these revivals, may be expected soon.—*Eastern Baptist.*

We understand that the Rev. JONATHAN E. FORBUSH, late of Billerica, has removed to West Wrentham, to take the pastoral charge of the Baptist Church in that place.—*Chr. Watchman.*

The Chicago American of the 17th ult. contradicts the report of the death of Thomas Carlin, the governor elect of Illinois.

COMMUNICATIONS.

For the Christian Secretary.

REFLECTIONS AND REMINISCENCE.

"Death wields his weapon in the sphere of sweet domestic comfort, and cuts down the fairest bloom of sublunary bliss."—Young.

Alas, "The fruit of that forbidden tree, Whose mortal taste brought death into the world, And all our woe."—*Is.*

DEATH, that "cruel spoiler" is making daily havoc around us, and desolates the most beautiful part of the Creator's works, prostrating in the dust the noble and lovely form of manhood, and the smiling and attractive charms of childhood, and truly seems to "love a shining mark." On a general view of the scenes of this sublunary state, we behold one generation passing off the stage of mortal existence, and another emerging into life, filling their place. But, upon a more minute observation of Death's insatiable slaughter, we are appalled at his cruel ravages, causing bleeding hearts, pillows bedewed with midnight tears, and casting a deadly blight on the fairest earthly prospects. A recent event of mourning and woe has awakened our sympathies, in the death of our lamented young friend, CHARLES PEASE, a young man of great mental vigor, who fell a prey to a pulmonary complaint, in August last, and left us to mourn his loss. We fondly looked on him as a bright and fixed star, destined to reflect light around the sphere in which he moved; but, alas! we found him but a transient meteor—"He sparkled—was exhaled—and went out." We saw his bright morning sun—but it set at noon. He has gone; the voice of mourning is echoed from many hearts—science has lost a son—a scholar—a society a useful member—the social circle a cheerful and edifying guest—virtue and morality an advocate—the domestic band a son—a brother—all that is mortal is gone—consigned to the cold unconscious grave—"dust to dust." But, hark! a glad voice sounds from divine revelation, declaring in most decisive language, the resurrection of the body to immortal life. We welcome this ray of light to illumine our dark sky, and rejoice that our departed friend left us an evidence that he believed in the efficacy of the atoning blood of Jesus,—and with faith, committed his soul and body into the arms of Him, who has said "I am the resurrection and the life—he that believeth in me, though he were dead, yet shall he live,"—and though the body be sown in corruption, it shall be raised in incorruption,"—no more liable to decay and death, but immortal as its Creator, destined to flourish in renewed youth and beauty.

"Why then deplore their loss, who are not lost? Nothing is dead but what encumbered,—galled—Blocked up the pass, and Barred from real life."

Yes, truly, "It is immortality alone, amid life's pains, abasements, emptiness, the soul can comfort, elevate, and fill."—Here, the rich and aspiring intellectual life is pent up, encaged, and bound within the veil, and only "sees through a glass darkly;" only a probationer, in a state of discipline, away from home.—But now, in full fruition, "face to face," the immortal soul expatiates on the transcendent glories of Him who triumphed over death and the grave, and promised the true believer, "Because I live, ye shall live also." With this balm then, let the wounded, bleeding hearts of the mourners be healed,—with this soul-reviving promise, let another and more blissful state of existence be anticipated, where "all tears shall be wiped away," and "there shall be no more death." And although we cannot solve the mysterious ways of a righteous Providence, nor penetrate the dark clouds of human events, yet in meekness acquiesce in the will of Him who, in the words of the well chosen and very appropriate funeral text, says,—"What I do thou knowest not now, but thou shalt know hereafter."

"With low submission we'll the story tell, 'Twas done by him 'who doeth all things well,' Silence, my heart, it is the hand of God,—Immortal hopes sustain, beneath the rod:

In hope we lay the body in the ground, To rise again, when Gabriel's trump shall sound, And the redeemed soul to God we trust,—A God that's merciful, as well as just.

COLCHESTER, NOV. 1st, 1838.

For the Christian Secretary.

TO A SISTER ON THE DEATH OF HER HUSBAND.

O why do we weep, that the spirit has fled, That the pain and the strife of a languishing bed, Are exchanged for the bliss of a seraph above, Where it basks in the beams of a Saviour's love?

O why do we weep, that his voice is now hushed, That the blossoms of hope are all withered and crushed; Though absent in spirit, he joins in the song Which the echoes of Heaven forever prolong.

O why do we weep, since that dark eye is closed, The golden bowl broken, the silver cord loosed; His spirit the robe of Christ's righteousness wears, And the chaplet of triumph forever he bears.

O why do we weep, that his journey is o'er, That the husband, the brother, can suffer no more? For his sorrows are ended, his toils and his fears Are vanquished, for Jesus has wiped off his tears.

O why do we weep, for the orphans he left, Of a father's kind guidance so early bereft? For God is the guide of the fatherless child, His own mighty arm is its strength and its shield.

Then dry up those tears, and press valiantly on, Through a dark world of sin, till a crown thou hast won, Then the joy of thy husband, O sister, thou'lt share, And a bright crown of glory eternal shalt wear.

We are requested to say that there are a great many parcels of *Convention Minutes*, not yet taken by the churches. They are therefore particularly requested to send them without delay. They will find them at the office of the Christian Secretary.—Do not forget that our Minutes cost money, and that it is real and shameful waste not to use them for the benefit of the churches. Besides, they contain documents of much interest and importance to the whole denomination. Please then to take some pains to send for them, and distribute them among the members of the churches.

CHRISTIAN SECRETARY.

HARTFORD, DECEMBER 14, 1838.

NEW MISSIONARIES.

The Christian Watchman, of Friday last, contains an interesting account of the services at the setting apart of the following missionaries of the American Baptist Board, on Tuesday evening, the 4th inst., at the Charles Street meeting-house, Boston—viz: Rev. Josiah Goddard, son of Rev. David Goddard, Wendell, Mass.; Mrs. Eliza Ann Abbott Goddard, Holden, Mass.; Rev. C. H. Slater, St. Lawrence county, New York, and Mrs. Slater of Oxford, N. Y. Mr. and Mrs. Goddard are destined to the Chinese Mission, and Mr. and Mrs. Slater to the Siamese. They were expected to sail during the present week. Let not these new laborers be forgotten in the prayers of God's people. They have forsaken father and mother, friends and home, perhaps forever, to devote themselves to the trials, and toils, and dangers, attendant upon the gospel missionary's life, in a strange land, and amongst a strange people.

On Sabbath evening, the 2d inst., in the Park street meeting-house, Rev. Cyrus Hamlin and wife were solemnly set apart to the service of the American Board of Missions. On Monday morning they sailed for Smyrna, from whence they are to proceed to Constantinople.

A PROPOSITION.—Some Baptist papers are advocating the appointment of a day of prayer by our denomination for our Pedobaptist brethren, that all denominations of Christians may be brought together in the belief in "one Lord, one faith, and one baptism." It is perhaps justly remarked that there has been too much of bitter controversy, and too little of the spirit of prayer in relation to this subject; but we like the idea of our brother of the Eastern Baptist, who proposes that if such a "concert of prayer" is held, our Pedobaptist brethren should be invited to unite with us. The Pedobaptist papers have been disposed to throw ridicule upon the idea of the Baptists appointing a day of prayer for them, as though they were so many "heathens," but they surely cannot object to a day of reciprocal and united prayer for one another. They profess to believe in an error, and we certainly believe them so; and now suppose they come together and pray for us with all their hearts, while we pray for them and ourselves too—will there be any harm in it?

MINISTERIAL EDUCATION.

It will be seen by an advertisement in this week's paper, that the annual meeting of "the Young Men's Education Society," connected with the Baptist churches in this city, will be held next Sabbath evening in the North Baptist Church. This suggests to us the propriety of saying a few words upon the interesting and important object contemplated by this Society, and urging all our young men to lead their aid to promote its interests.

In an age like this, when education is sought by all classes of the community, and the human mind is advancing with a rapid and majestic pace, in the path of intellectual improvement, it would seem a most strange and inconsistent thing that ministerial education should not be regarded as a matter of transcendent consequence. Lawyers are educated for their profession; physicians for theirs; and schoolmasters for theirs; and the community approve the practice, nay more, regard it as absolutely indispensable. Why then, should not ministers of the Gospel be required to make special preparation for the discharge of their high and momentous duties? If an intimate acquaintance with the body is necessary to the physician, is not a knowledge of the mind still more necessary to the Christian minister? If the lawyer ought to be acquainted with the statute book, and with human nature, ought not the preacher of the Gospel to be conversant with the book of God, and the heart of man? If the former should be capable of using language with a free and commanding energy, when he pleads the cause of his client before a jury of his peers, is not such an attainment still more necessary to him who pleads the cause of God, and presses upon his fellow men the infinite concerns of the undying soul? If it be requisite for the schoolmaster to know many things, and express himself with accuracy and precision in teaching children, how can the minister of Christ teach men, without an ample fund of knowledge, and the power of communicating his thoughts in clear and expressive diction? Nay more; if the teacher in order to model the minds and morals of his pupils, ought to be a man of superior and controlling intellect, pure feelings, and cultivated taste, is it not a small thing if we require similar, if not higher, qualifications, in the minister of Christ?

It has been well and truly remarked, that the schoolmaster, in order to perform the highest amount of good, ought to be a model of humanity, the best and most perfect specimen of a man; and shall we require less in him whose business it is to feed the flock of God, to point immortal spirits to heaven, and lead the way?

It has been also maintained that every man, high or low, rich or poor, should be so educated as to fit him at once for the life that now is, and for that which is to come, that he should receive the highest possible amount of physical, mental, and moral culture, in order to make him a whole man—God's idea of a man? If he is educated only in part, he will be a man only in part. If, for example, he receives no other education than that of his physical or organic nature, then he is only one third a man. If to this he adds the cultivation of the intellect, while his morals are neglected, then he is two thirds a man. But if all these are educated, body, mind, and heart, he is a whole man—God's idea of a man. Shall not the ministers of the Gospel then be so educated as to be whole men, and not only so, but whole ministers? Mere physical education is not enough; neither is intellectual; neither is moral; but all must be combined in the highest possible perfection, to make a good and able minister of Jesus Christ.

We do not contend for any particular process, or means of preparation. Ministers are educated and furnished for their work in various ways. Some ministers have educated themselves, without any assistance from schools or teachers, as for example, Andrew Fuller and William Carey; and where there is sufficient mental energy and independence to do this, such men are often the best educated. From the very nature of the case, they must acquire the most complete mental discipline, the most perfect mastery of their powers. Indeed, all men are more or less self-educated; and he who depends slavishly upon others, will never arrive at any eminence. Some men are educated by a sort of desultory process;

their attainments are gleaned from the highways and hedges. In fact they are educated any way and every way, and sometimes, though not frequently, they are educated well. But there are comparatively few who, by such means, attain a correct knowledge of things, and a competent power of expressing their ideas; and it will certainly be allowed that, notwithstanding their occasional success, we ought to avail ourselves of all the means of education, and all the facilities of mental and religious improvement which lie within our reach. And indeed, if the very men referred to, had not tutors and professors, they had books, which are nothing more nor less than dumb teachers, which communicate their knowledge by printed signs. Surely then, it must be wisdom to avail ourselves of living teachers, when they can be had—of retired and well furnished institutions, good libraries, philosophical apparatus, and kindred minds engaged in the same godlike studies, whenever they can be enjoyed.

We can afford to spend some time in this way, for then we shall only be more thoroughly furnished for our work. A well adapted instrument can do more in a short period, than one not thus adapted can do in years. The churches can afford to wait for such ministers, for they will only reap a greater ultimate benefit. God can afford to wait for them, for he has been wont to prepare his instrumentalities by slow and sometimes painful processes. Thus he waited for Moses, while he was receiving his education in the desert, where he had only the fields of nature, the traditions of his fathers, the spirit of God, and the workings of his own lofty mind, for his teachers. Thus he waited for Christ himself, who did not enter upon his public ministry till he was thirty years of age. Thus too he waited, as some think, for the Apostle Paul, who immediately after his conversion, spent three years in Arabia, girding himself by meditation and prayer for the work of a Christian Apostle. Finally he thus waited for Luther, whose gigantic intellect, and generous heart, were undergoing the process of a thorough training in the cell of his cloister. And if God could, and did, wait for these, surely he can wait for the raw and undisciplined novices of the present day, who seem to be so eager to enter the field of active service.

We conclude then that special preparation, by study and moral discipline, are of immense importance to the successful discharge of the ministerial office. Hence also we deduce the propriety of using all the requisite appliances for the accomplishment of so great an object. In other words we conclude that theological schools, "schools of the prophets," professors, tutors, libraries, and time for study, are needful to facilitate progress in the attainment of that knowledge and mental discipline proposed in such an education.

But these require a considerable expenditure of money; and tell us, if silver and gold can be appropriated to an object more important and glorious? In fact we regard this as the first of all benevolent schemes. It is essential to all the rest. It forms their basis, and not only their basis, but much of their superstructure. Without this, Bible Societies and Missionary Societies must languish and die, and the whole world become a waste howling wilderness of moral desolation. Give us ministers, well prepared, well furnished ministers—men of God, with well cultivated minds, well disciplined hearts, and vigorous physical frames, and we shall send the Bible on the wings of the wind to the four quarters of the globe, and fill every pagan land with the knowledge of a Saviour.

Let us then urge upon all our young men especially, to enrol their names in the Education Society, and contribute their mite, to assist in furnishing the means of an enlarged and liberal education to the youthful heralds of the cross. God calls them to the work, and he calls you to help them, by your money and your prayers, to store their minds with knowledge, and discipline their powers, for the great and arduous business of the Christian ministry. T.

LECTURES ON THE BOOK OF ESTHER. By DA. McCRAE.—This is a series of expository and practical lectures upon this interesting Book. They make no pretensions to profound or learned criticism, but they elucidate the text, with great clearness, and supply practical reflections of the most appropriate and salutary kind. The style is plain, but lively; and although there is nothing elaborate in the whole book, yet it is almost all good and interesting. It beautifully develops the doctrine of Providence, and furnishes many lessons of wisdom and virtue. It is a good book for the young, and might find an appropriate place in the Sabbath School Library. It is for sale by Canfield & Robins. T.

INDIANA.—From the Minutes of the last session of the General Association of Baptists in Indiana, it appears that there are in that State, 24 Associations, 358 churches, with 13,050 members, while in this whole number there are only 202 ministers, of whom 162 only are ordained. Truly the harvest is great, but the laborers are few.

The Third Baptist Church in Providence have unanimously invited Brother MYRON M. DEAN, late of Newton Theological Institution, to become their pastor. We understand he has accepted the call.

NEW INSTITUTION.—The Baptist Banner states that the Baptists of Western Virginia are about to establish a literary institution in that part of the State.—Elder E. Rector has subscribed \$4,500 towards the institution. It is to be called Rector College.

VANITY.—A writer in the North American Review, estimates that one third of the waking hours of civilized communities, including what is employed in making and repairing, is devoted to the subject of dress. We believe this estimate to be full moderate enough; and indeed we question if more than two thirds of many people's thoughts are not devoted to this subject, not excluding from the computation the Sabbath and the hours of worship.

DROWNED.—A boy by the name of John Killing, eight years of age, was drowned in the Connecticut, a few rods above the bridge, last Monday afternoon, while skating. He ventured upon new ice before it was sufficiently strong, and broke through. His body was taken from the river about an hour afterward.

QUEBEC.—An extensive fire occurred at Quebec on the 29th ult. which destroyed 45 houses in the lower town. A large fire occurred near the same spot in 1832 and 1836. By the three fires, 110 buildings have been destroyed.

SUDDEN DEPARTURE.—William M. Price, Esq., U. S. District Attorney in New York, left for England in the steam ship Liverpool, on Wednesday of last week, without having given any previous intimation of his intention, even to his wife. He left behind a letter to the President, resigning his office of U. S. Attorney. It is said that he has been connected with Mr. Swartwout, late Collector of the port of New York, in a heavy defalcation to the government.

Benjamin F. Butler, Esq. has been appointed in the place of Mr. Price, as District Attorney for the Southern District of New York.

UPROAR AT HARRISBURG.—The capital of Pennsylvania has been the scene of confusion and uproar during the past week. The disorder commenced at the attempt to organize the State Legislature on Tuesday, the 4th inst. The election of some members was disputed, and as the claimants on both sides were determined to hold their seats, and were sustained by their respective parties, a scene of most disgraceful violence ensued. The Senate were driven from their hall, the Capitol was taken possession of by a mob, and the whole town almost turned upside down. On Saturday night about 1,000 troops arrived from Philadelphia, having been sent for by Governor Ritner to quell the disturbance. At the last accounts, there was a prospect that order would be restored without bloodshed. Some of the ringleaders have been arrested.

TO THE PUBLIC.

Certain reports injurious to the ministerial and moral character of the Rev. Nathaniel Colver, having been industriously circulated in this vicinity, the undersigned feel it their duty to state, that from abundant and reliable sources, they are fully convinced that said reports are untrue. They have ascertained that the principal evidence depended upon to establish the charges against Mr. Colver, is that of a minister who has been silenced by his own church, and excluded from the fellowship of the denomination to which he belongs. One of the individuals conjoined with him in testifying upon the subject is his own son in law, neither of whom it will be recollected have testified any thing upon oath.—The third person who made a corroborative statement has since renounced it, and made confession upon the subject to the church of which he is a member. The charges have been fully investigated by an Ecclesiastical Council who brought in a verdict in Mr. Colver's favor. The Rev. Dr. Brantly of Philadelphia, in company with Mr. Keen a member of his church, from whom we have received a communication on the subject, went in person to Washington Co. New York where the charges were originally made, for the purpose of investigating the whole affair. "The result was thorough," says Mr. Keen, "and the charges were groundless and false, and that Brother Colver was an innocent and much persecuted and injured man." It may be further stated that a gentleman of high respectability at present in this city, whose residence is in the immediate vicinity of the place where Brother Colver was living at the time when the charges were brought against him, has testified that the community there regard him as false, and that Mr. Colver's standing, both as a minister and a man, is of the best kind. Dr. Beman of Troy, has borne his testimony to the same fact, and others are prepared to do so, if necessary.

They beg still further to state that Mr. Colver belongs to the "Washington Union Association," one of the largest Baptist Associations in the state of New York, and that he presided as Moderator at its annual meeting in 1837; that he was till very recently the pastor of a large and flourishing Baptist Church in Union Village, Washington Co. N. Y., from which he has just received an honorable dismissal; that he has been much engaged in the great benevolent movements of the day, and has been in the habit of addressing public meetings in all parts of the country.

They take much pleasure in bearing this testimony to the character and standing of Mr. Colver, as an act only of strict and impartial justice.

ROBERT TURNBULL,
Pastor of the South Baptist Church.

JOEL HAWES,
Pastor of the First Church in Hartford.

WILLIAM BENTLEY,
JOSEPH B. GILBERT,
WATERMAN ROBERTS,
ALBERT DAY.

HARTFORD, CON. DEC. 12th 1838.

From the Buffalo Mercury of Dec. 8.
IMPORTANT FROM LOWER CANADA.
The steamboat Wisconsin, Capt. Power, arrived from Cleveland this morning, brings us the following important intelligence.

The Patriots, amounting to nine hundred, crossed over the Detroit River, to Sandwich, burned that village to the ground, and the British steamboat Thames, were joined by two companies of Royal Militia and are now on the march through the London District; where it is expected they will be joined by several thousands of Patriots!!

In a skirmish with the Queen's troops, several of the latter were killed—we cannot learn how many. On the morning of the 4th, the Patriots, whose number has been variously stated, at from five to nine hundred, crossed the river four miles above Sandwich. This village is directly opposite Detroit, and about twenty miles above Malden. It was four o'clock in the morning. Soon after they attacked the regulars and militia at Sandwich, and after a spirited action of twenty or thirty minutes, repulsed them. The British loss is reported at thirty to forty killed. The Patriots lost killed Capt. Sewer, and two men, and three wounded.

The British armed steamboat Thames, was set on fire at Sandwich. This was 6 o'clock in the morning, and the burning buildings—the flaming vessel—the red glare upon the waters, and the illuminated spires and edifices of the opposite city, with the noise of the conflict, made the scene one of unsurpassed sublimity, which hundreds assembled to witness.

The gentleman who brings the information stood upon the wharf at Detroit, and saw Sandwich and the steamer in flames.

The blow is struck, and we shall see different work from what we have yet had in either Province.

Since the above was published, we have received our advices from Detroit, with following particulars: Our letter places the number of royal militia who joined the Patriots, lower than our first account, and at fifty or sixty instead of two full companies.

The Patriots forces immediately proceeded toward the London district, leaving Malden, the strong hold of the Loyalists, for them to guard at their leisure.

FIRE AT BUFFALO.—We learn from a Buffalo Daily Star Extra, that a fire broke out in a wooden building adjoining the brick block in which that office was situated, about 11 o'clock on the night of the 6th inst., which soon extended itself to said block, and made such progress, that its violence was not arrested until the building was destroyed.

The sufferers are Charles Faxon, proprietor of the Star, A. & A. Murray, Moffatt & Chase, P. W. Sawin, Thomas Dole, C. H. Deforest, John L. Talcott, James Crocker, Gen. Randall, Robert Corey. The brick building belonged to Messrs. Starkweather & Brown, and was insured for \$10,000. Total loss about \$20,000—on which there was an insurance of \$15,000.

This fire swept the entire distance between the Commercial and City Banks, both of which, the former particularly, were endangered by it. All the valuables were removed from the Commercial Bank.

CONGRESS.—No business of importance has yet been transacted in Congress, and probably will not be until after Christmas. On Wednesday, the 5th, the Standing Committee were appointed in the Senate, being nearly the same as last year. The appointment of two chaplains, of different denominations, was agreed to by both Houses. On Thursday, Mr. Adams offered a series of resolutions, calling on the President for information relative to the affair of Mr. Stevenson and Mr. O'Connell, and whether Mr. Stevenson had not rendered himself liable to censure or impeachment. The bill for the suppression of duelling has been brought up in both Houses. The lower House has referred it to a select committee of nine.

RAIL ROAD ACCIDENT.—An accident of serious nature, attended with loss of life, happened this morning about 8 o'clock near Stammers Run, 9 miles from Baltimore on the Philadelphia rail road. Owing to some misunderstanding with regard to the time of starting, two trains of burthen cars, one from Baltimore and the other from Philadelphia, came violently together, which resulted in the death of an engineer, Mr. Ford, and the injury of others on the other train.

The concussion was tremendous, the report of which was heard for more than two miles distance. The engines and cars are in a heap of ruins, and the track was so blocked up that the United States mail train, which left here at half past 9 o'clock, could not proceed, and had to return to the city. The dense fog then existing presented their seeing each other, and not expecting to meet at this point, are the causes of the disaster.

The mail and passengers, will proceed this evening in the 7 o'clock train.

"The German Matchless Sanative" is taken by the sick generally, and is astonishing the world with its mighty victories over fearful diseases.

The above has been a standing article in many of the papers for nearly half a year. They are undoubtedly well paid for it. The "Matchless Sanative" is, in our opinion, a matchless humbug; but whether of German or Yankee extraction, we are not so sanguine. We presume, the latter. It has this, however, in its favor, that while it does no good, it may be taken in any quantity without injury. It is said to be nothing more than water, tinged with a little paregoric.—*Auburn Banner.*

We caution our readers again against this base imposition. The sick may be assured, that it is a piece of the most audacious quackery ever invented; and if they buy it, their money will be entirely thrown away.—*Zion's Herald.*

FIRE IN WALPOLE.—On Friday evening of last week, about 12 o'clock, a fire was discovered in the barn of Capt. John B. Sparhawk, of Walpole, N. H. and so very rapid were the ravages, that every thing was in a short time consumed. Capt. S. was away from home at the time, and it was not known how the fire originated.

The loss, we learn, was three barns, 360 sheep, 5 horses, one of which was valued at \$1200, 8 oxen, 7 cows, 1 bull, some young cattle, 100 tons of hay, 100 bushels oats, 70 bushels rye, 30 bushels wheat. Insurance on house and out buildings \$3000—probably a very small portion on the barns. The loss cannot be less than \$4000.—*Bellows Falls Gazette.*

TERRIBLE STEAMBOAT DISASTER.—The steamer Tiber, which arrived this morning from Louisville, reports that she passed the wreck of the steamboat Gen Brown at St. Helena, where the latter had collapsed a few days since. The Captain, Pilot, and one of the engineers, and thirty other persons on board the Gen. Brown, lost their lives by the calamity.—*N. Orleans Bee, Nov. 29.*

We regret exceedingly to see that the United States Marshall has announced in hand bills, posted up at the Exchange, to dispose at public auction on the 20th of December, all the Real Estate of Benjamin Birdsell, and M. M. Quackenbush, two worthy citizens who were security for ex-collector Swartwout. It is a hard case for men of their time of life to be stripped.—*N. Y. Express.*

HARTFORD AND SPRINGFIELD RAIL ROAD.—A large and spirited meeting was held in this town, on Thursday evening, to make preparations in conjunction with the citizens of New Haven and Hartford, for a survey for a Rail Road from Hartford to Springfield. The survey will most probably be commenced immediately; and the work must "go ahead."

Springfield Republican.

DISTRESSING.—The tavern of Mr. A. N. Pettibone, in Bedford, Ohio, was lately destroyed by fire, and two children, boys about 10 or 12 years of age, perished in the flames. The fire originated in the children's room.

The Grand Jury for the city and county of New York, in their presentment to the Court of Sessions, represent that there are in the city of New-York, four thousand children under the age of fourteen, who do not attend schools!

Many of the Western Steamboats are now provided with the newly invented wire tiller ropes. They are stated to be as pliable as hemp or grass, not liable to injury by fire and water, and more economical.

The Susquehanna river opposite Columbia, was completely frozen over on the night of the 29th ult.

The number of vessels in New Orleans is greater than it has been at the same season before for six years.

There are four fat oxen in Philadelphia weighing about four thousand pounds each. They are of the short horned Durham breed.

Our readers are referred to the advertisement of the "MOTHER'S MONTHLY JOURNAL" in another column.

MARRIED.

In this city, on the 10th inst. by Rev. Dr. Hawes, Mr. James A. Ayraut, to Miss Ann Burbank, daughter of Mr. David Burbank, all of this city.

On 15th inst. by Rev. Mr. Moore, Joseph Pratt, Esq. to Miss Charlotte Wadsworth, all of Hartford.

At Wethersfield, 25th ult. by the Rev. Mr. Southgate, Mr. L. Coolidge, to Miss Clarissa Ward, of New York.

At Hitchcockville, 27th ult. by Rev. Mr. Jones, Mr. Benjamin B. Doolittle, of Cheshire, to Miss Eunice Williams, of West Hartford.

At Litchfield, 27th ult. by Rev. Mr. Brace, Mr. Nathaniel G. Loveland, to Miss Sarah G. Stone.

At Harwinton, Mr. Merritt E. Johnson, to Miss Maria C. Johnson.

At New Haven, by Rev. Mr. Bacon, Mr. Rufus F. Meade, of New York, to Miss Mary A. Miner, of Hartford.

DIED.

In this city, on the 8th inst. Mrs. Elizabeth Whitman, aged 61 years, wife of Wm. Whitman, Esq.

On 1st inst. Mrs. Esther Lee, aged 80, relict of the late Mr. Jonathan Lee.

At East Hartford, 1st inst. Mrs. Rhoda Risley, 72, wife of Mr. Thomas Risley.

At Mansfield, 29th ult. Mr. Stephen Bundy, 31, Mr. Chapin Gurley, 65.

At New Haven, 1st inst. Mrs. Irene Cooper, 54, wife of Mr. Elihu Cooper.

At Litchfield, 3d inst. Miss Maria Osborne, 18, daughter of Mr. Heman Osborne.

At Sharon, 30th ult. Mr. C. S. Skiff, 26.

At Hitchcockville, 25th ult. widow Sarah Moore, 73, relict of late Wm. Moore.

At Canterbury, Mr. Anson Burgess, 42.

HARTFORD YOUNG MEN'S BAPTIST EDUCATION SOCIETY.—The annual meeting of this Society will be held at the North Baptist Church in this city, on Sabbath evening next. A sermon may be expected from Rev. R. Turnbull.

A Lecture will be delivered before the Young Men's Institute, this evening, at the Centre Lecture Room, by James A. Hillhouse, Esq. of New Haven.

CARD.—The subscriber wishes to acknowledge the kindness of the City brethren and others, who have kindly aided him and the Northampton Baptist Church, by the payment of their last subscription, towards the interest of their meeting-house debt. He asks their prayers, who now enjoy prosperity, that God would remember and visit that little church in mercy, and make their existence and efforts subservient to the interests of his kingdom.

Hartford, Dec. 10th, 1838. B. WILLARD.

Notice

IS hereby given to the resident and non resident owners of taxable property in the north part of the town of Willington, that the subscriber has in his hands for collection, two town taxes, one of four cents and the other of two cents on the dollar, and also a school tax of one cent on the dollar, all granted on the list of 1837, against the owners of taxable property in said North part of said town of Willington. And it will be at the Inn of Doct. A. Skinner, on Monday, the 7th day of January, 1839, from one to four o'clock, P. M., and at the Inn of Benjamin Lillibridge, on Saturday, the 12th day of January, 1839, from one to four o'clock, P. M., for the purpose of receiving said taxes. All those that neglect to make payment by the times aforesaid must expect to pay cost.

BURNHAM LILLIBRIDGE, Collector.

Willington, Dec. 10th 1838. 39

Mothers' Monthly Journal.

Edited by Mrs. H. C. CONANT, and published by BENNETT & BRIGHT, Utica, N. Y.

THE fourth volume of the Journal will be commenced January 1, 1839, and will be conducted on the same general plan, and by the present successful editor.

The work was undertaken, on the part of the publishers, from a conviction of its importance: the same reasons have induced them to continue it without pecuniary advantage to themselves. They now hope the time has come for an effort on the part of its friends to give it a greatly increased subscription list. The religious press—conventions and associations—have given highly encouraging notices of the work. This, with the fact that many enlightened parents, in different sections of the country, have become deeply interested in its prosperity, induces the publishers to expect that at least two thousand new subscribers will be added to the list for volume four. To this end, those who have acted heretofore as agents are requested to continue their services; and in any church where there is no agent, the pastor of such church will greatly oblige the publishers by selecting a mother, who will collect the subscriptions and make the remittances.

From numerous commendatory notices, the following are published:

From the Christian Review, of June, 1838.

"Much as has been said on maternal influence, its importance to morals and religion is still far from being duly appreciated. Not only the history of religious conversions and of extraordinary piety, but a philosophical view of the maternal relations, the magic of a mother's sacred name created by assiduity, by constant fidelity, and not rarely by acts of heroism, nowhere else to be witnessed, and the direct power of her soft influence on the infant mind, clearly show, that to Christian mothers are committed, in no subordinate degree, the destinies of the human race. We rejoice in the success that attends the efforts made in the journal above named, 'Mothers' Monthly Journal,' to aid this class of individuals in discharging their high and holy trust. We need not say a word in commendation of its general character and literary execution. The light and often brilliant strokes of fancy, under which the most solid instructions are imparted; the cultivated taste, and power of expression, which are here found united with sound moral principles; and the varied form of essay, dialogue, poetry, letters, and notices, must surely render it a welcome visitor to intelligent and pious families. We have been surprised to learn, that, in many places, scarcely the existence, much less the merits, of this publication have been known. We wish it were in our power to bespeak for it a wider circulation."

From the New York Baptist Register of Nov. 16, 1838.

"THE MOTHERS' MONTHLY JOURNAL.—We never peruse this work without being furnished with some new and profitable thoughts on the moral and intellectual training of children, and the solemn responsibilities of the parental trust. It furnishes a key to unlock many unheeded avenues to domestic pleasure, and invests the well-regulated home with the most precious associations on earth, purifying and elevating in their tendencies on civil society, and leading ultimately to honor and immortality in heaven.—Though hearing the simple appellation of 'The Mothers' Monthly Journal,' it is fraught with salutary admonitions and counsels to fathers and children, likewise, and, verily, if it were styled the Family Instructor, it would hardly be chargeable with incongruity."

We treat that it may enjoy a great enlargement of its subscription list for the next volume, which is now only one month from its commencement. The editor's beautiful address, in anticipation of it, is given in the present number. The high commendations which the Journal has everywhere received from the religious press secure it a rank among the first publications of the day, not only for the sound sense, variety, and originality, with which it is distinguished, but for the peculiar grace and felicity of its style."

From the Gospel Witness.

"We are glad that Mrs. CONANT adopts the Bible as the standard for the moral education of females.—We live in the age of action without principle; and should this action proceed in its present headlong career, we shall present the astounding spectacle of a nation well furnished with Bibles and all the means of grace, and yet governed only by those superficial maxims and principles which originated in the blindness and ignorance of paganism. If we are not mistaken, this is even now the great radical defect in the national character of Americans. We therefore hail with joy every attempt to bring our people back to those great principles of sound wisdom which are exhibited in the word of inspiration."

The following are the terms on which the Journal is published, and from them there is no deviation.

TERMS.

1. The "MOTHERS' MONTHLY JOURNAL" will be published on the first of every month, at one dollar per annum, PAYABLE WHEN THE SUBSCRIPTION IS MADE.
2. No subscription will be received for less than one year.
3. Any individual, who will obtain and transmit to the publishers the names of five subscribers, with five dollars, will be entitled to the sixth copy gratis.
4. In forwarding the names of subscribers, great care should be taken in giving the Post-Office, County and State, at which they wish to receive the Journal, correctly and legibly.
5. In no instance will the Journal be sent to subscribers without payment in advance, or AT THE TIME OF SUBSCRIBING.
6. Remittances of \$10 (in one bill) may be made at the expense of the publishers. In all other instances postage must be paid by subscribers.

The Journal contains one sheet. The postage, under 100 miles, is 1-1/2 cents; over 100 miles, 2-1/2 cents.

All who may interest themselves in obtaining subscribers for the Journal, are especially desired to make their returns by the 20th of December.

Subscriptions for the above Journal, revised by

CANFIELD & ROBINS.

Hartford Dec. 7, 1838.

POETRY.

For the Christian Secretary.

THE PROMISE.

"I will not leave you comfortless."—John 14: 18.
It comes to the soul when the spirit is low—
To the humble and contrite, in sorrow and we,
Applying the balm of health to the heart,
Extracting in mercy the poisonous dart,
Relieving the bosom—submitting the will,
The rough waves of sorrow, all hushing them still,
Directing the eye to the haven of rest—
The pure land of spirits—bright home of the blest.

And often it comes in the valley's deep gloom,
Illumines the pathway beyond the dark tomb,
And when earth recedes, and her joys disappear,
It stands by the soul, and forbids it to fear,
Disarms the grim monster at once of his dart,
With comforts unfailing supporting the heart,
And whispers the soul in the language of love,
'The conflict is over, and thou art above.'

It comes to the soul in the calm hour of even,
When from earth 'tis withdrawn and communing
with heaven;
And in morn's still hour, when the soul soars above
In the deep world of glory,—in breathings of love
It comes to it then. In the closet for prayer
The spirit of meets with the worshipper there;—
Oh! then open your hearts to receive Him, give
room,
The spirit was promis'd, it truly will come.

JUSTITIA.

For the Christian Secretary.

ON MISSIONS.

Whence spring the churches of our risen Lord,
But from the precious seed, the holy word?
The humble preacher at his Lord's command
Leaves friends and kindred and his native land,
And goes abroad the gospel to proclaim,
And sound the trumpet in the Messiah's name,—
"Repent, believe, and live, the herald cries,
My message comes from yonder holy skies,
God's terrors frown, and midst his holy hill,
His frowns arise with pow'r to save or kill:
Sinai once trembled 'neath the Almighty's weight,
Come sinner, tremble now, before too late,
And while despair encircles you around,
Fly to the Saviour, for a Saviour's found,
He died on Calvary the lost to save,
Come, ere you sink into the sinner's grave;
A purple flood of pardon flows along,
Whose current bears redemption swift and strong."

When these glad tidings are proclaim'd abroad,
Some hearts are melted and prepared by God,—
They hear, repent, believe and seek his face,
Sing his salvation, and adore his grace,
And soon are buried in the flowing stream,
With Christ their Lord,—then rising too with him,
Go on rejoicing in his blessed way,
Form into churches where they meet to pray:
Now fellow Christians, let us praise the Lord,
And pray for laborers to proclaim his word,
Not only pray, but follow Jesus' laws,
And of our substance give to help the cause—
Then soon we'll meet in yonder Heav'n above,
To sing salvation 'midst the realms of love. E.

MISCELLANEOUS.

A FARMER'S LIFE AND DUTIES.—If we were ever envious, it was of the farmer,—the intelligent, independent farmer who owned his land, his house, and his barn; who was free from debt, whose family were growing up prosperously around him, upon whom God smiled and blessed. We have seen such a farmer; and in truth, we know of no man so happy, and no business so permanently profitable, none that makes the owner so independent. An independent farmer has his house to live in, it is his own, he has earned it by the labor of his hands. He has his granaries filled with the productions of his farm, his barns with the stock reared, and the hay raised upon his farm. His cellars are filled with the necessities and luxuries of life. Almost every thing necessary to feed him and his family grows around him. He may raise his own pork, fatten and kill his own sheep, eat his own poultry and his own eggs—live upon his own home made bread—wear his own cloth—raise his own wool—knit his own stockings through the agency of his wife and daughter—make his own butter and cheese—in short, live and dress comfortably without going off his own homestead. This is no fiction, and it is the fact that the farmer is the most independent man in the community.

But in order to be happy, and to make his life useful as it ought to be, he must be intelligent—in possession of the means of knowledge—especially that kind of knowledge which relates to his own profession. He must use the means which God has given him; to be happy himself and contribute to the peace and comfort of those around him. In justice to himself he will employ his evenings in the acquisition of knowledge. He will be a reader of useful books and a supporter of the public press, which brings at his door the newspaper which gives him the history of the world. Such a farmer as this will fulfil his duties to his God and his fellow man, and is the happiest and the most independent among the best of men.—*Providence Courier.*

HUMAN LIFE.—Look, then, upon this world as one wide ocean, where many are shipwrecked and irretrievably lost—more are tossed and fluctuating; but none can secure to themselves, for any inconsiderable time, a future undisturbed calm. The ship, however, is still under sail; and whether the weather be fair or foul, we are every minute making nearer approaches to, and must shortly reach the shore; and may it be the haven where we would be! Then will it signify little or nothing whether we have gone down to the chambers of death by an easy, gradual descent, or have been violently pushed off the precipice of life; whether we have been tossed by storms and tempests, or had a smooth and easy voyage to the shores of everlasting rest. Let us consider all the splendid amusements of the world as so many gay follies, if they interfere with our preparations for the next. Let us repose an unreserved trust in that Being whose Almighty power will protect us, whose unerring wisdom will direct our goings, and whose infinite goodness will overpay our slight sufferings with an unfading crown of glory.—*Seed.*

ANECDOTE.—In the time of the bloody Mary's persecutions of the Protestants in England, Ireland for some time was neglected; but 'At last a zealous Romanist, a Dr. Cole, was despatched with a full commission, like Paul, the persecutor, going to Damascus to spread slaughter over the devoted protestants. On his journey, being waited upon by the mayor of Chester, he could not withhold boasting of the charge committed to him, and producing from his baggage a book; 'This,' said he, 'shall lash the heretics of Ireland into obedience.' The good woman of the house, where he lodged, heard and trembled; but acute in her wits, as zealous in the cause, she resolved to play the Doctor a trick; and as he attended the mayor to the door, and left his boasted roll upon the table, she whipped it up, and instead of the commission, she put into its place a pack of cards wrapped like it, with the knave of clubs facing the back. The doctor as soon as the packet was ready for sailing, passed into Ireland; and in all the pomp of an inquisitor, appeared before the Lord lieutenant and privy council at the castle, ready to enter on his office. The secretary being called upon to open and read his commission, he was as much surprised as the Doctor was confounded, to find nothing but a pack of cards, and the knave of clubs facing him. The ridicule of the scene may be easily imagined. The Lord lieutenant and privy council could not authorize any proceedings without a new commission; and desiring the Doctor to return to England, and hasten back, jocularly said, that in the interim he would shuffle the cards. But before the business was despatched, the Queen departed to give an account of herself to God, and the Doctor was left with the knave of clubs.—*Haveric.*

ENERGY OF CHARACTER.—Energy of character is the philosopher's stone of this life, and should be engraved upon the tablet of every heart. It is that which has peopled the temple of fame—that which has filled the historic page with great names, in the civil and military world—that which has brought a race from barbarism, drawn the veil from science, and developed the wondrous powers of nature. It makes men great, and makes men rich. First or last, it brings success. Without it, Webster would have been a New Hampshire lawyer—Tom Ewing a buckeye salt boiler—and Benjamin Franklin a journeyman printer. Without it, Demosthenes would have stammered on to his grave, and Cincinnatus died a common soldier. Shakespeare would have been shot for poisoning—Pope died selling tape—Roscoe lived selling beer "by the small"—Napoleon gone out of the world a Corsican Bully.—With it, each one has not only done much for himself, much for his day and generation—but much for the world in the past, the present, and the future.

Energy of character will do the same thing for any man in a small way, that it has done for these. Give the lawyer energy of character, and he will succeed at the bar without talent. It is the secret by which the merchant, the artist, the scholar, and the mechanic, arrive at distinction and wealth. If they fail once, they try again—no contrary winds beat them down—or if down, they will not stay down. The man who has energy of character will rise in spite of fortune, and in spite of opposition. Give a man energy, and he is a made man, put him where you will, and surround him by what you will. He will give up in despair, and cut away the sheets from his canvass, because he finds contrary winds in his passage, is but a poor navigator.—*Louisville Gazette.*

'When the young alone bear away, rashness and head-long presumption prevail. When the old have exclusive dominion, there is always a want of courage and hope—of generous adventure and heroic enterprise. There should be a mixture of both—of the young and the old—to carry us and our beloved country through the storm that is now gathering about her. Cast your eyes over the records of her greatness; and while you find that Alexander Hamilton was hardly of age when he began to play his part in the awful drama of the Revolution—being only twenty when he was taken into the family of the Commander-in-Chief, with the rank of Lieutenant Colonel—you will find also that Benjamin Franklin was fifty before he began to be heard of; Samuel Adams, forty-four; James Otis was forty-eight; John Adams, thirty-five; Josiah Quincy, forty; John Hancock, thirty-eight; and Thomas Jefferson, thirty-two, before they were greatly distinguished. And so with all the actors of this age. They were full grown men—working-men, ripened with toil, and strengthened with long habits of endurance and dependence. Let it be forever remembered, that the men of the Revolution were working-men—those of New England especially. Greene was a blacksmith—Franklin was a printer—Roger Sherman a shoemaker—Putnam a farmer. They were doctors and preachers—attorneys and shopkeepers—and not a man of them all above his business, or ashamed of his calling.—*Neal.*

"Father," said a young man once, to a patriarch of the mountains, who is still living, (after being told that he must not go with half a dozen idle fellows, who had come to invite him), "Father, why is it that you deny me those privileges which other parents grant so readily to their sons of my own age?" "David," said the father, after lifting up his head and leaning upon the top of his hoe handle, "I have lived much longer in the world than you have, and I see dangers, which you little suspect. These young men are in a bad way. Such habits of idleness, and this going about to frolics and horse races will ruin them. You will see, if you live, that some of them will get into the State's Prison by and by, and it is well if they do not come to the gallows. These are my reasons for wishing you to have nothing to do with them." David was satisfied. Years rolled away. Those young men soon spent their patrimony and fell into dissipated habits. From step to step they went on, till the prediction of the patriarch was literally fulfilled. Two or three of them were sent to the State's Prison, and one, at least, was hanged.

Dr. Humphrey.

If death be a solemn subject with the hope of eternal joy, how terrible must it be, with the fear of eternal woe?

CARD TO THE LADIES.
New Millinery & Fancy Goods.
MISS C. PETTIBONE,
Has this day received from New-York, a new supply of fashionable Fall and Winter Goods.

CONSISTING IN PART OF
RICH and elegant Satins; figured and plain Silks of various colors; Silk Velvets; figured and plain Pou de soie; a choice selection of the most fashionable Winter Flowers; Victoria Head Dresses; a large assortment of the newest style of Ribbons, Satin Tastes, Chenille Cord, French Collars, Blonde Scarfs, black and white Blonde Lace, Wire nett do., black Lace for trimmings, Silk Fringe, &c. &c.
A splendid assortment of Silk Hats and Hoods, fine Florence Tuscan do., color'd and plain Straw do.—Also ready made Cloaks, and particular attention to Dress making and repairing Tuscan and Straw Hats.
The latest fashions for Hats, Dresses, and Cloaks.
Six good girls wanted immediately.
235 Main-st. Nov. 16. 35.

NEW SCHOOL BOOKS.

READER'S GUIDE; containing a notice of the Elementary sounds in the English Language.—Instructions for reading both prose and verse, with numerous examples for illustration, and lessons for practice. By John Hall, Principal of the Ellington School.

OLNEY'S INTRODUCTION TO GEOGRAPHY: Fourth Edition. A Practical Introduction to the study of Geography, embellished with maps from steel plates and engravings on wood. By J. Olney, A. M.
SMILEY'S SCHOOL GEOGRAPHY & ATLAS: a new work for the use of Schools, on the plan of Murray's Encyclopedia of Geography. Illustrated by numerous engravings, and accompanied by a new and beautiful Atlas. By Thomas T. Smiley, A. M., M. D.
MANASSAH'S WRITING BOOKS: a new and valuable system of writing, in 4 numbers.
CHEEVER'S LASTS ACCIDENTS: revised and enlarged. The above new and valuable School Books, published by the subscribers, are offered to the trade and to teachers, on the most reasonable terms.

Also, in the press, a new and greatly enlarged and improved edition of Olney's Arithmetic, for the use of Schools.
CANFIELD & ROBINS, 180 Main St.

New England Sabbath School Union,
Question Book, Vol. 1st.

SECOND EDITION.
So great has been the demand, for this valuable little work, that the first edition was taken up, before arrangements could be made for publishing the second. This has caused the delay of orders sent us. We have now received a supply of the second edition, and are prepared to fill orders with despatch, at the Union price—\$1.50 per dozen.

CANFIELD & ROBINS, 19
Hartford, July 20, 1838.

COMPREHENSIVE COMMENTARY.
THE Fifth Volume of the Comprehensive Commentary is now received by the subscribers, and is ready for delivery to subscribers on application.
CANFIELD & ROBINS, 32
October 26.

TO SCHOOL TEACHERS AND COMMITTEES.

THE subscribers offer for sale all the variety of School Books in use in this State, on the most reasonable terms. Those who wish to purchase are invited to call and examine for themselves.
CANFIELD & ROBINS, 32
Oct. 26.

JUST RECEIVED AND FOR SALE BY
CANFIELD & ROBINS,

A Large supply of Books, suitable for Sabbath School Libraries, which render their assortment very complete.
Those desirous of purchasing will call. All orders from the country shall receive prompt attention.
ALSO, JUST RECEIVED, NEW BOOKS.
Ticknor's Medical Philosophy.
Tindal's New Testament.
The Mother in her family, by Dr. Alcott.
Biblical Analysis or Topical arrangement of the Scriptures.
Clark's Lectures to Young People.
July 13. 17

NEW BOOKS.

EGYPT, Arabia Petrea, and the Holy Land, by an American.
Greece, Turkey and Europe, by do.
Dick's Celestial Scenery, New Ed.
Hill and Valley,
Modern Society,
Memoir of Mrs. Taylor,
McCrack's Lectures on the book of Esther,
Young Ladies' Gift, 2d Series,
Memoir of H. Sinclair,
Our Protestant Forefathers,
Lily of the Valley,
A Leaf from the Tree of Life,
Christian Confidence, by Dr. Spring,
Advice to a Young Christian,
For sale by
CANFIELD & ROBINS, 26
Sept. 14.

Cash paid for Pork in the Hog.

THE subscriber will commence purchasing Pork in the Hog about the 16th of Sept. Persons having Pork to dispose of, are invited to call and make arrangements with the subscriber, previous to bringing it to market. The highest price will be paid if it is the first quality, and if not, price accordingly; the cases or skins will be expected with the Pork, for making Sausages. Also, will purchase Sago.

New Lard, Fresh Pork, and Sausages, constantly on hand, together with the greatest assortment of Goods found in a Grocery in the known world, in any one Store, at prices that cannot fail to suit cash customers, as it is a cash Store, and I wish to have it understood so, so that the people may not be disappointed when they come. All are invited to come, that have money to buy.

J. M. GLAZIER,
No. 79 State street.

September 6.

W. S. CRANE,
DENTIST.

Exchange Buildings, North of State House.

REFERENCES.—Messrs. E. & J. Parmleys, J. W. Crane, M. D., J. D. Stout, M. D., E. Bryan, New York.

March 31st, 1838. 112

AGENTS WANTED.

THE subscribers will give employment to a number of faithful agents in circulating a very popular work.

CANFIELD & ROBINS, 26
Hartford, Sept. 12.

ALMANACS FOR 1839.

CAN be had by the Hundred or Dozen, at CANFIELD & ROBINS', 180 Main Street.

Sept. 14. 26

TO LET.
THE Dwelling House No. 40 Windsor street. Rent low,—possession given immediately. Apply to MANNA CASE, 31
Oct. 19.

RIPLEY'S
NOTES ON THE GOSPELS.

THE FOUR GOSPELS; WITH NOTES, chiefly explanatory; designed for Teachers in Sabbath Schools and Bible Classes, and as an aid to Family Instruction. By HENRY J. RIPLEY, Professor of Biblical Literature and Interpretation in the Newton Theological Institution—complete in two volumes.
This work should be in the hands of every student of the Bible,—especially every Sabbath School and Bible Class Teacher. It is prepared with special reference to this class of persons, and contains a mass of just the kind of information wanted. It also contains a splendid colored Map of Canaan.

RECOMMENDATIONS.

[From Rev. Robert Turnbull, Pastor of the South Baptist Church, Hartford, Conn.]

Having introduced Professor Riple's Notes into my Bible class about six months ago, I have had a fair opportunity of becoming acquainted with the merits of the work. I can unhesitatingly say, that it is almost everything I could wish as a class book. The value of the Notes consists chiefly in their brevity, judiciousness and simplicity. The difficult passages are satisfactorily discussed, while those of a plainer and more intelligible nature are passed over with brief notices. Professor Riple's style is plain and chaste,—not loaded with redundancies, nor bristling with epithets and antitheses. His spirit is eminently Christian, or in other words, it is modest, humble, and devout. His topics for practical reflection, which he merely indicates, are well chosen and happily expressed. I have much pleasure in recommending the work as the best of its kind, for a text-book in Bible Classes and Sabbath Schools.

ROBERT TURNBULL.

Hartford, July 17, 1838.

[From Rev. Jeremiah Chaplin, D. D. late Pres. Waterville College.]

The author's views of the passages on which he comments are those of a sound discriminating mind, are evidently the result of much reading and reflection, and presented in a style distinguished by its neatness and perspicuity.

He seems, besides, to have hit on the proper medium between that conciseness which leaves the mind of the reader unsatisfied, and that prolixity which exhausts his patience and loads his memory with useless lumber.

This is a rare excellence in writings of any kind, and especially in those whose object is to illustrate the word of God.

[From R. E. Pattison, D. D., President of Waterville College.]

I know not that I have ever read so much commentary with so few occasions to dissent, from the views of the author. Taking every thing into consideration, I should sooner recommend the Notes to that class of persons for whom they were designed than any other with which I am acquainted.

R. E. PATTISON.

Waterville College July, 1838.

[From Rev. Stephen Chapin, D. D. President of Columbian College, Washington, D. C.]

His explanations in the Introduction are pertinent and valuable; his notes preserve a just medium between the diffuse and the concise. One excellence of Prof. Riple's is, that he helps the reader where he needs help, and when he does not, he lets him go alone. On plain texts, his notes are not obtruded; but on the obscure, they are sound and satisfactory. In a word, I view the work as possessed of much merit, and well adapted to promote biblical knowledge and the cause of religion, and trust that a liberal encouragement will be extended by the Christian community.

S. CHAPIN.

College Hill, D. C., Aug. 6, 1838.

[From Rev. Luther Crawford, Sec'y Am. Bapt. Home Miss Society, N. York.]

I have perused the second edition of Riple's Notes on the Gospels with more than usual attention. I cannot but regard this as the *best and most unexceptionable* work there is to be found of the kind, and should rejoice to hear of its extensive circulation through all our families and Sabbath Schools.

LUTHER CRAWFORD.
New York, August 6, 1838.

[From the Rev. J. S. Bacon, Lynn, Mass.]

The teacher or scholar will find in this work a greater number of just questions, as he would desire to ask, intelligibly and satisfactorily answered, than in any other. I should be happy to see it in every family and in the hand of every Sabbath School Teacher, and Scholar of suitable age, in the land.

J. S. BACON.

Lynn, July 7, 1838.

[From Rev. N. W. Williams, Beverly, Mass.]

It gives me pleasure to add my testimony to that of others in favor of the work. I hope, it will find a place among all our Sabbath School Teachers, and in families generally, as a work which, if it aim not at novelty of ideas, may be relied on as explaining the text in a clear and comprehensive manner.

N. W. WILLIAMS.

Beverly, July 17, 1838.

[From Baker and Hume, Norfolk, Va.]

We have carefully examined Riple's Notes on the Gospels, and feel no hesitation in saying, that they are well calculated to answer the ends for which they were designed. Some may possibly object to the brevity of the notes; in our estimation, they are sufficiently extensive for all ordinary purposes. Were the work more voluminous, it would be less read, and consequently, less useful. This is an important consideration, and it should be allowed due weight. The style of the work merits particular commendation.—While plain and unostentatious, it is chaste and perspicuous. The faithfulness of the author, in his notes on those passages of Scripture which have reference to the subject of baptism, should commend the work to every member of our denomination. We trust that the period is not far distant, when a copy of it will be found in every Baptist family in the United States.

JOSEPH S. BAKER.

Norfolk, Va., Aug. 11, 1838. THOMAS HUME.

[From Rev. J. A. Warner, Editor of the Comprehensive Commentary.]

The author has fulfilled his promise of affording assistance to teachers and Bible class pupils, without doing for them the work of studying their lessons. It may not seem proper to institute comparisons between Riple's and Barnes; and yet I will just say, that Prof. Riple's is, in my judgment, by far the safer, the more modest, and the less ostentatious guide; and I cannot but wish he were adopted universally, in place of Barnes, in our Sabbath Schools.

JOSEPH A. WARNER.

Philadelphia, August 15, 1838.

[From the Biblical Repository, Andover Mass.]

There are three things in these Notes which have given us much satisfaction; first, the kind and catholic spirit every where manifest—second, the labor is bestowed upon the really difficult texts—third, the practical reflections are few and to the point.

From Zion's Advocate, Portland.

These Notes breathe throughout the spirit of fervent piety; and he who reads them will be improved in piety as well as in knowledge. We cordially recommend this work to all engaged in Sabbath School or Bible Class instruction, and to heads of families who cannot purchase more expensive works.

From the Christian Review.

Professor Riple has given us a specimen of the right kind of Commentary; the Notes are more strictly explanatory than those of Mr. Barnes; they occupy a smaller space; the style, though less pointed and vigorous, exhibits more sobriety; the principles of interpretation are more cautiously applied; and the explanations, particularly on the subject of baptism, are more correct.

Published by GOULD, KENDALL, & LINCOLN, Boston, and for sale by the principal Booksellers.

WANTED IMMEDIATELY,
AT this Office, two boys from 15 to 17 years of age as apprentices to the Printing Business. Those of good moral character will find a good situation.
Oct. 19.

NEW FALL GOODS.

A. F. HASTINGS

Is now opening a complete assortment of seasonable DRY GOODS, among which are BROAD CLOTHS, CASSIMERES, AND SATINETTS, in a fresh and full assortment, some desirable styles for Boys' wear; MERINOES, an assortment rarely met with, in almost every quality and color, some of which for beauty, are seldom if ever equalled; BOMBAZINES, a complete assortment; CHALLIES, MOULIN DE LAINE, of entire new patterns, and cheaper than ever offered; FLANNELS, in white and all colors; some figured, patent do., warranted not to shrink in washing; SILKS, an entire full stock, among them are splendid Jet, Blue Black and colored, some small figured ones, the handsomest ever brought to the city.

The success the subscriber has met with in this branch of his business, has induced him to pay special attention to the fabric as well as richness of the article, and those who want durable and good Silks, will find it for their advantage to examine his stock.

Rich fall and winter French, English and American CALICOES, of modern patterns, among which are some Mousin De Laine patterns. SHAWLS, HANDKERCHIEFS, &c. &c.
DOMESTIC GOODS in every style, Waltham and Hamilton Cottons, Cotton Yarn, Worsted for Working, Marking Canvass, &c. &c.
All new, and as cheap as can be found in any establishment in the state.
Hartford, Aug. 31. 3w24.

NEW FALL GOODS.

ARON CLAPP has just received the most extensive and valuable stock of Goods he has ever had the pleasure of offering. The rapid increase of trade has induced him thus to extend his business, and the goods will be sold unusually cheap. Among the New Goods may be found Broadcloths, Cambrics, Satinets, a large stock of Merinoes, Bombazines; a valuable stock of Silks, Mousin de Laine, London and French dark Calico Prints, Challi Patterns, a large assortment of Shawls and Ribbons, Gloves, Hosiery, Woolen Yarn, Flannels, Sheetings, Shirtings, Tickings, Batting, Nun Bonnets, Trading Baskets, Shell and Horn Combs, Bead Bags, best Needles and Pins, together with almost every article usually found in a Dry Goods Store.
Sept. 14. 25

HARTFORD

Fire Insurance Company.

Office north side of State-House Square, between the Hartford and Exchange Banks.

THIS Institution is the oldest of the kind in the State, having been established more than twenty years. It is incorporated with a capital of One Hundred and Fifty Thousand Dollars, which is invested and secured in the most possible manner. It insures Public Buildings, Churches, Dwellings, Stores, Merchandise, Furniture, and Personal Property generally, from loss or damage by Fire, on the most favorable and satisfactory terms.

The Company will adjust and pay all its losses with liberality and promptitude, and thus endeavor to retain the confidence and patronage of the public.

Persons wishing to insure their property, who reside in any town in the United States, where this Company has no Agent, may apply through the post office directly to the Secretary, and their proposals shall receive immediate attention.

The following gentlemen are Directors of the Company.

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S. H. Huntington,	George Putnam,
H. Huntington, Jr.	Junius S. Morgan,
Albert Day,	Ezra White, Jr.
John D. Russ,	

JAMES G. BOLLES, Sec'y.
March 23, 1838.

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Insurance Company.

Office south side of State-street, 20 rods East of the State-House, Hartford.

THIS Company was incorporated by the Legislature of this State, for the purpose of effecting Fire and Marine Insurance. It has a capital of One Hundred and Fifty Thousand Dollars, paid in or simply secured, so that it can at any time be converted into cash and appropriated to the payment of losses; and has the power of increasing its capital to Half a Million of Dollars.

The Company will issue policies on Fire or Marine Risks, on terms as favorable as other Offices. Application may be made by letter from any part of the United States, where no agency is established. The Office is open at all hours for the transaction of business.

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Edmund G. Howe,	Chas. H. Brainard,
Thomas Belknap,	Mark Earle.

DAVID F. ROBINSON, Pres't.
JAMES M. GOODWIN, Sec'y.
March 23, 1838. 111

ETNA

INSURANCE COMPANY.

Incorporated for the purpose of insuring against Loss and Damage by Fire only.

CAPITAL \$300,000.

SECURED and vested in the best possible manner—offer to take risks on terms as favorable as other offices.

The business of the company is principally confined to risks in the country, and therefore so detached that its capital is not exposed to great losses by sweeping fires.

The office of the company is in the new Etna Building, next west of Treat's Exchange Coffee House State street, Hartford, where a constant attendance is given for the accommodation of the public.

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